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THE MISSIONARY HERALD.

VOL. XC. — JUNE, 1894. — No. VI.

The first two thirds of the financial year of the American Board closed on May 1, and the report for the eight months as well as for the month of April will be read with special interest. The statement is as follows: —

| | April, 1893. | April, 1894. |
|--|-------------------------|-------------------------|
| Regular donations | \$29,320.20 | \$24,841.75 |
| Donations for special objects, aside from the debt | 4,658.42 | 6,482.85 |
| Legacies | 4,303.14 | 23,493.62 |
| Total | \$38,281.76 | \$54,818.22 |
| The contributions of the month for the debt amounted to \$4,247.80. | | |
| Loss on regular donations, \$4,478.45; gain in special donations, \$1,824.43; gain in legacies, \$19,190.48; net gain, \$16,536.46. | | |
| | Eight months last year. | Eight months this year. |
| Regular donations | \$278,135.68 | \$267,049.36 |
| Donations for special objects | 47,234.26 | 34,963.26 |
| Legacies | 87,590.82 | 104,963.75 |
| Total | \$412,960.76 | \$406,976.37 |
| Not including special contributions amounting to \$34,410.58 for the debt of September 1, 1893, which was \$88,318.73. | | |
| Decrease in regular donations, \$11,086.32; in special donations, \$12,271.00; increase in legacies, \$17,372.93; net loss, eight months to May 1, \$5,984.39. | | |
| Debt of September 1, 1893 | \$88,318.73 | |
| Received eight months to May 1 | 34,410.78 | |
| Balance of debt of last year | \$53,907.95 | |

From this statement it will be seen that we have reason for thanksgiving and at the same time for some solicitude. One third of the year remains for gifts and prayers. Our brethren in the field have been watching with intense interest for some sign of advance in gifts such as might warrant the Prudential Committee in meeting their most pressing needs. So far there is a slight falling off. Will not all the friends of the Board make a most serious effort to advance their gifts so that instead of a falling off there shall be such an increase as shall maintain the work on its present basis and give cheer to our much-tried brethren at the front?

IN this number of the *Missionary Herald* will be found the first of a series of papers which we propose to issue in reference to medical missionary work in the several missions of our American Board. This arm of the service, while in one sense subsidiary, is yet in most sections of great value, both as disarming prejudices among those to whom the message of the gospel is carried and also as affording specially favorable opportunities for presenting Christian truth. It will be the object of these papers to show the extent and character of the medical work now prosecuted by our missionaries in foreign lands.

THE Annual Meeting of the Kumi-ai churches of Japan, which was anticipated with no little anxiety both by Japanese and by missionaries, was held at Kōbe during the first week of April, and letters from a large number of missionaries speak of the meeting as one of unusual power, and of the outcome as altogether encouraging. Seventy churches were reported, including fifteen mission churches but not including twenty-four additional preaching places. The sermon by Mr. Yamanaka, of Hiroshima, on the text "I have loved you," and the opening hymn, "All hail the power of Jesus' name!" appear to have given the keynote to the meeting. The sessions seem to have been under the lead, not of any extremists however eloquent or able, but of calm, level-headed, and most spiritually minded men. The missionaries were not members of the body, but all references to them were most kindly; and the discussions, some of them on stirring topics, were conducted in a quiet and Christian spirit. One of the missionaries writes: "The devotional exercises, the sermon, the Lord's Supper, the prayers that earnestly sought God's presence and blessing, the exhortations that recognized difficulties as well as Christ's power to conquer them—all these were on an unusually high plane. No one could hear those prayers without knowing that they were not the thought of the hour, but were the rich results of long spiritual preparation for this meeting. And no one can see the results without believing that the answers are already in part granted and we may look forward to a fuller answer with a firm faith." Another missionary says that during the sessions it became "evident that the general trend is strongly and safely within evangelical lines, although the bounds of fellowship will be very wide." It is significant of the spirit and temper of the pastors and churches that it was unanimously voted to ask Mr. Moody to come to Japan for an evangelistic campaign. The brethren in Japan unitedly thank God and take courage. And we may well join with them in praise and continued prayer.

WE call special attention to the article on another page, by Rev. Dr. Dennis, author of the volume recently published, "*Foreign Missions after a Century*," which has called forth such high encomiums from the press both in America and Great Britain. The work of missions in the Levant is very largely in the hands of the American Board, and our readers will have a new conception of the value of that work and of its relations to the coming of the Kingdom of Christ, on reading this striking article.

WE have no information from Turkey as to the report telegraphed from Constantinople, April 30, that the Mufti of Yozgat, an important out-station of Cesarea, was recently found hanged, with a note showing that the crime was committed by Armenians. The story seems improbable, although it is known that early in February a serious disturbance occurred between the Turks and the Armenians of Yozgat, in which several men were killed and many more wounded. The hostility shown by the Turks is not toward the Protestants as such, but toward all Armenians, and especially toward those who by word or act favor rebellion against the government. The situation is undoubtedly very delicate, and sympathy with the trials of the people is liable to be mistaken for treason to the constituted authorities. Whatever may be said in regard to affairs in Turkey there should be no countenance given to rebellion, or murder, or mob violence.

THE first edition of 2,500 copies of "Mission Stories of Many Lands" having been exhausted and the book being still in demand, a new edition has been issued by the American Board and is for sale at the Mission Rooms for \$1.25; by mail, \$1.50. There can be no question whatever that it is the cheapest book on mission subjects that has come from the press. As to its value and attractiveness the testimony of hundreds of readers is conclusive. *The Baptist Missionary Magazine* wrote of it: "It is the best missionary book for the young with which we are acquainted"; *The New York Observer* calls it "a permanent household book that cannot fail to enlist the minds and hearts of children in the cause of missions"; while *The Independent* said of it: "We can hardly imagine a better or more effective step for the training of the young people to an intelligent interest in the work of missions than has been taken by the American Board in the preparation and publication of 'Mission Stories of Many Lands.'" We hope for a still wider circulation of the volume, for, as *The Golden Rule* has said of it, "It ought to be in all Christian homes."

It is not quite certain at what date the *Morning Star* will sail from Honolulu for Micronesia, but the mail which leaves San Francisco by the steamer of June 9 will certainly be in season to reach her. The *Star* will carry down on this voyage Miss E. Theodora Crosby, returning to the mission on Kusaie, and also Rev. Clinton F. Rife, M.D., and wife, to be located at Kusaie in connection with the Marshall Islands Training School. Rev. Francis M. Price and wife, formerly connected with the Shansi Mission, also go down to be stationed at Ruk. On account of protracted ill-health Mr. Price was obliged to return from China, giving up the thought of further missionary service; but a few years' residence in Southern California has restored his health completely, and in view of the great need in the Micronesian Mission he has consented to take up work there. These reinforcements for Micronesia, so long needed and sought for, will be cordially welcomed by the faithful laborers who have for years looked in vain for their coming. We regret to add that, since our report of last month that the *Robert W. Logan* was overdue at Ruk more than four months, nothing has been heard from her, and it is now nearly certain that she has been lost.

SLAVERY is by no means a thing of the past even in those portions of Africa which have been touched by civilizing and Christianizing agencies. The last letters from Chisamba, our mission station of West Africa, speak of a bright girl in the school, whose brother, being unable to pay a fine imposed upon him, pledged this sister as security for his debt, and then started for the interior to buy or steal a slave with whom he could redeem his sister. The capture of slaves is regarded as a legitimate business, somewhat dangerous to be sure, but, like that of the fishermen, without reproach.

WE are sorry to learn that the financial year of the American Baptist Missionary Union closes with a debt of about \$203,000. Its receipts for the month of March amounted to over \$130,000, which actually exceeded all the receipts for the previous eleven months of the year. This indicates that the failure was in the early part of the year when the financial distress throughout the country was the sharpest. Notwithstanding the heavy debt, the officials of the Missionary Union are in good heart and have no thought of retreat in their work.

WE are very glad to be able to report that there has been within the last two years a decrease in the amount of distilled liquors sent from the port of Boston to Africa. In the year ending June 30, 1891, the amount was 1,025,226 gallons, but the next year the amount was decreased to 711,338 gallons, while in the year ending June 30, 1893, the amount was still further reduced to 561,365 gallons. The cost of this last exportation in dollars is put down in the custom house reports as \$679,357, but who can estimate the cost in souls and in character? Our gratification over the reduction during the last year in the quantity of rum sent to Africa is greatly checked by the sense of mortification and guilt that any amount of the vile liquor is allowed to go from our shores.

WE call special attention to the glorious tidings given among the Letters from the Missions of revivals both at Peking and Tung-cho, North China. The letters of Drs. Blodget and Goodrich reached us after the pages for this number were filled, and we have been obliged to displace other matter to make room for the letters, which our readers will wish to peruse as soon as possible.

IN missions, as in everything else, the testimony of experts should be sought on all difficult questions. On matters of policy connected with missionary work in India the opinions of experts, as held at present, can be best found in the Report of the "Third Decennial Missionary Conference, 1892-93," which has recently been published in two volumes, containing 854 pages. That Conference was attended by 620 missionary laborers and was probably the largest gathering ever held of persons actually engaged in missionary work. Of the delegates 256 were women, some of whom read papers and made addresses, and 67 were Indian Christians, leaders of their own community. The topics of some of the papers will suggest the great variety of subjects which were discussed: Work for the depressed classes; for the educated classes; for women; for the young; the Indian Church; the native ministry; the social condition of the lower classes; Christian literature; marriage and divorce; industrial education; missionary comity; work for lepers, etc. Public libraries, especially those of Colleges and Theological Seminaries, as well as of clergymen who would be thoroughly posted on matters connected with missionary literature, should certainly possess these volumes. They are published in Bombay at the Education Society's Press, but are for sale by the Fleming H. Revell Co., New York and Chicago, \$4.00 postpaid.

THE Marathi Bible is undergoing revision at the hands of a Committee consisting of representatives of the Scotch Free Church Mission and the S. P. G. and Bible Societies, Rev. J. E. Abbott, of Bombay, representing the Marathi Mission of the American Board.

THE testimony given before the Opium Commission in some parts of India was to the effect that the chief use of the drug was by mothers in the quieting of their children while they themselves were at work. The plea was made that the poverty of these mothers compelled them to leave their children, and the safest way was to leave them under the influence of a small dose of opium. If this claim is true, there is certainly reason for government interference to prevent indiscriminate sale of the drug. For what will the future generation be if while in infancy it is drugged to this extent!

SOME very extraordinary stories have come from the Hawaiian Islands, by way of San Francisco, within the past two or three years, but a letter purporting to be written in Honolulu, April 5, and published in *The New York Herald* quite caps the climax for absurdity. Few writers of fiction can afford to wholly disregard the rule to keep probability in view, but this correspondent disregards not only probability but also possibility. Of course there was no impossibility other than moral, in "the missionaries of 1826, led by Hiram Bingham, planning and executing great robberies against the Hawaiians." But to say that they involved these Hawaiians in debt to the amount of \$1,000,000, "the chief items being looking-glasses, which were sold for sums ranging from \$150 to \$1,000 each," is so far beyond the range of possibility as to make the story ridiculous. When this correspondent adds that the natives having been compelled to contribute sandalwood, tapa cloth, and rare mats to the value of a million dollars, "all these goods were sold in China by the missionaries," the question naturally arises as to his sanity. A proper climax to such fiction would be that these enterprising but avaricious missionaries who went to Hawaii kept straight on to the moon where they obtained cheese in such quantity that they afterward made themselves rich by selling it to the Patagonians. But seriously, what bitter hatred of missionary work it must be which can lead this correspondent of *The New York Herald* to make statements so preposterous as these!

CORRESPONDING somewhat to the *Missionary Review of the World* in the United States, a new magazine entitled *The Missions of the World* has been launched in Great Britain under the editorial care of Rev. Gavin Carlyle. In our own country, the *African News*, which has been the organ of Bishop Taylor's mission, has changed its name and to some extent its character, appearing now under the title of *Illustrated Africa*. These two new publications may be taken as representatives of the tendencies both to specialization and generalization in missionary literature. There is a call for the widest survey and also for details from particular continents and nations. These things are a sign of the growth of missionary interest and of the coming of the kingdom.

THE Church Missionary Society has closed its accounts for the year, showing the receipt into the treasury of the magnificent sum of £239,779, or nearly \$1,200,000. Notwithstanding these large receipts the expenditures were such that, with the deficit of the preceding year, there remains a debt of about \$63,000.

THE reports from China show that the so-called settlement made by the Chinese authorities for the murder of the Swedish missionaries at Sungpu was worse than a farce. The Chinese promised the punishment of the principal offenders, the removal of the resident magistrate and payment of a large sum of money, all of which *seemed* an adequate penalty for the offence. But it is said that as a matter of fact two miserable coolies, who had little if any connection with the murder, will be beheaded, the magistrate promoted, while the friends of the murdered missionaries have been persecuted beyond measure, so that preaching the gospel in Sungpu is impossible. Under pretence of reparation the Mandarins have accomplished their purpose of routing out the missionaries.

THE death of Rev. Mr. Crawford, notice of whom will be found on another page, has profoundly affected the people of Hermosillo, Mexico, among whom the last years of Mr. Crawford's life were spent. A recent letter says that whereas three years ago the Bible agent found the people most unwilling to receive the sacred volume, he finds now a great change among them; they stop him to buy his books and to inquire: "Who is coming here to take Mr. Crawford's place?" Several have said: "We know now what we have lost." Mrs. Crawford has received many calls, and many more messages of sympathy, from ladies of families heretofore strongly Roman Catholic who never noticed her formerly. One of them said: "I am now a Protestant; I now know what the death of a Christian is." One old lady, when she heard that Mr. Crawford was dying, sent a "holy candle," to be burned upon the church altar, saying that she "did not care if it was the soul of a Protestant; he was a good man, and she wished to light up his soul into glory." The change in the attitude of the people is remarkable, for they come to the services, crowd about the doors and listen, asking for tracts and Bibles. Surely the good missionary has not lived or died in vain!

"I SHALL enter heaven through faith. The church and the minister wish me to remain here, but Christ wishes me to come to him. I am willing. When two persons wish to marry they can do so without the consent of their friends. I wish to be married to Christ and Christ wishes me." So said John Ntintilli, a Kaffir of South Africa, in July last, when he was dying. He came out from the darkest heathenism and became a consecrated man of unblemished reputation. So pure and truthful was he that even the heathen about him, who were notorious liars, used to call him "Inyaniso" (truth). As the end approached, and amid great weakness and interrupted by severe coughing, he was addressing those about him, assuring them that those who are striving for holiness and God shall have rest when, literally with the name of Jesus upon his lips, he breathed his last. Is not the gospel for the Kaffir as well as for the Anglo-Saxon?

THE day upon which the Prudential Committee and Executive Officers had invited the missionaries to unite with them in special prayer (May 13) comes just as the last pages of this number are nearly ready for the press. Notices of this special day of prayer were sent to all pastors of Congregational churches in the United States, and we trust that the spirit of supplication has been poured out upon the friends of missions. "Before they call, I will answer." We wish that the tidings so recently received of remarkable revivals in North China could have reached our churches and all our missions before the appointed day, to stimulate the faith and hope of those who join in this fellowship of prayer. Already there is much occasion for thanksgiving, and we trust that God has great mercies in store for his suppliant people, making them ready to receive in fuller measure the gift of the Holy Spirit.

THE character of some of the converts to Christianity in Uganda may be learned from the fact that four chiefs of the country have given up their chieftainships in order to devote their lives entirely to Christian work. Two others desired to do the same, but were persuaded by the highest officials to delay in the matter, since their services were so much needed in government.

DR. JOHN NEMBULA, a native Zulu, educated in this country and graduated with credit from the Medical College of Chicago, five years since returned to Natal and has rendered valuable service in his profession and in teaching in the Amanzimtote Seminary of the Zulu Mission. Since Dr. Bridgman, the missionary physician, has begun his work in Natal, he finds the assistance of Dr. Nembula indispensable to the prosecution of his work; and the mission unanimously ask an appropriation of \$375, to continue this service the current year. The Prudential Committee cordially approve the man and the request of the mission but have no money with which to meet the call. Shall we be obliged to lose this important aid to our medical work in Natal for want of \$375?

THE Eleventh Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., from June 13 to 20. Missionaries of any evangelical denomination will be provided with entertainment, free of cost to themselves, and such as desire to avail themselves of the proffered hospitality are requested to send their names before the meeting to Rev. W. H. Belden, at Clifton Springs. The meetings of the Missionary Union have heretofore been of great interest and profit, and the session of this year will doubtless prove as valuable as any that have preceded it.

WHAT a strange confession was that made by a Congo chieftain to Dr. Leslie, of the American Baptist mission, that thirty of his subjects had been put to death at different times because he as chief had thought that a chronic sore upon his hand was caused by the "eating" of these men. He has now learned that this notion was all false. What a pity that he could not have learned it sooner!

A CLEAR sign that some of the islands of the Gilbert group are coming out of their heathenism is that the king of Butaritari recently refused to have any of his people go to San Francisco for the purpose of giving an exhibition of heathen manners and customs. This king, so recently enlightened, shows a keener sense of propriety and less greed of gain than do a host of people in civilized lands.

THE condition of society in Turkey may be learned from an incident reported by Miss Lovell, who has recently joined the Central Turkey Mission. In the town of Zeitoon she met a "bride" who had been married for two years, whose face the mother-in-law had not seen, though for all this time they lived in the same house. The daughter-in-law remained constantly veiled, and had not been allowed to speak to her mother-in-law though they were often alone in the house the whole day long. When asked what they would do in case of sickness, the mother-in-law replied: "We would get a little girl to come in and she might speak to her, and the girl would tell me." What can be expected in homes where such customs prevail?

THE treatment of the sick in pagan lands seems to be the result of cruelty as well as of the ignorance of the people. It is said that in China red-hot needles are driven into the eyes or under the nails of a sick person. An African missionary writes of two little children whom he found dead, their mothers having sought to cure them by scoring them from head to foot, and the missionary counted over 400 wounds on the body of one child.

THE NORTH CHINA COLLEGE.

AN APPEAL.

THE Boys' School at Tung-cho, which slowly and by regular steps grew into the High School, and now has assumed the work and title of the North China College, is one of the happiest instances on record of the evolution of a Christian school in the mission field. Its growth has been made in direct response to the needs of the missionary work and the growing desire for a higher education among the promising young men of the mission, and the Prudential Committee takes a special satisfaction in commending it to the interest and generous support of the churches at home. Here is a mission college, that has grown up in the heart of the field and under the fostering care of the missionaries, whose graduates are already rendering invaluable service in the mission as pastors and preachers, whose advantages are sought by an increasing number of young men of promise, and which is to-day one of the most effective evangelizing forces in the whole mission field. Its growth demands that the present crowded and unsanitary quarters be replaced, and the Committee and the Mission are perfectly agreed in the judgment that the time has fully come for a new and adequate equipment.

While it is reckoned that \$50,000 will be required to provide the buildings and equipment which will eventually be needed, it seemed necessary to make a beginning at once. Accordingly, last year work was begun upon a new college building, economically planned, the money in hand or pledged warranting the step. But, unexpectedly, considerable sums pledged to this object could not be collected, and it became necessary to suspend operations when the walls were only half-completed. And there the building has stood for eight months, and stands to-day, making its mute appeal. The sum of \$7,000 is required to finish the building and put the College firmly on its feet. But unless many gifts of considerable sums are soon received, another year must go by and that half-finished building mock the hopes of teachers and pupils, and the missionary work suffer serious loss. The Prudential Committee therefore makes this special appeal to men and women of means, interested to further our Christian work in China by this fruitful agency, to add to their regular gifts for the work of the Board such an amount as will at once finish and equip this building and make it ready for use by the College the coming year. The Committee would be glad to send word to the mission within a month to go forward and finish the new hall. Will not our friends take this seriously to heart, and speedily authorize this joyful message? This appeal comes with fresh force in connection with the accounts just received from Tung-cho, to be found on a later page, of a remarkable revival, in which the students of the College have richly shared.

REV. MATTHEW A. CRAWFORD, OF MEXICO.

OUR mission to Mexico has suffered a grievous loss in the death of Rev. Matthew A. Crawford, who passed away at Hermosillo, on the third of April, after a short and painful illness of typhoid pneumonia.

Mr. Crawford was of Scotch birth, but came with his parents to this country at a very early age. He was graduated at Monmouth College, Illinois, studied theology both at Yale and at Chicago Theological Seminary, was ordained to the gospel ministry in Greenville, Ill., in 1879, and joined the Mexican Mission in 1882, having been first located with Messrs. Bissell and Howland at Guadalajara. Four years later, with a view to a wider range of usefulness, he removed to Hermosillo, the capital of the State of Sonora, being the first Protestant missionary to labor in that State. The same energy and devotion which has characterized his work in the former field were soon manifested here. Through the aid of personal friends, and with no little toil and sacrifice on his own part, he secured the erection of a commodious church edifice and of premises adapted to the needs of the school for girls which he had founded, and also a house for the resident missionary. In much of this work he was at once architect and master builder.

His missionary tours extended to the mining districts and the country villages of the State. On these tours he did much in the way of placing the Holy Scriptures in the hands of the people; and the readers of the Scriptures thus circulated by him came afterward from distant villages to listen to his preaching and hear more of the good tidings. He seemed to be at the beginning of a most useful career. Mysterious indeed is his removal from the field where he was so much needed.

He was calm and brave in the midst of much opposition, and it is the testimony of one of his fellow-missionaries that though "uncompromising in his hostility to error and firm in his advocacy of the truth, he knew how to win the affection of all classes with whom he came in contact." His character had so impressed itself upon the community that prominent business men and officials, who had not been members of his congregation, reverently followed his body to its last resting-place, and spoke of him as indeed a good man.

Mrs. Crawford — his true helpmeet, a daughter of the veteran missionary Sturges of Micronesia — writes, "His work here is done: but the Lord's work here is not done;" and most pathetic is her pleading, in the midst of her sorrow for herself and her four little ones, that someone be sent at once to take his place so that the Lord's work may not be left undone nor his people there be left as sheep without a shepherd. She returns to it again and again. In the same strain Mr. Eaton, from whom we have already quoted, writes: "Who comes to take the banner from the hand of the fallen and bear it on to glorious triumph?"

THE STRATEGIC IMPORT OF MISSIONS IN THE LEVANT.

BY REV. JAMES S. DENNIS, D.D., AUTHOR OF "FOREIGN MISSIONS AFTER A CENTURY."

If there is any department of divine activity in which we may expect to discover a controlling purpose, it is in missions. The very idea of missions implies far-reaching plans in the mind of God. The word, popular and commonplace though it may seem, stands for all that the promises and prophecies and high behests of God mean to the world. Let us see if we can read the design

of Providence in Levantine missions. If we are not mistaken, there is a large ulterior aim in view, with a wealth of meaning and an affluence of results which, without irreverence, may be regarded in the light of a strategic purpose, the full significance of which God will unfold in its proper time. The Levant is old strategic ground in the religious history of the world. It was the rallying-point of those sublime supernatural forces which culminated in the Incarnation and the founding of the Christian Church.

It was the arena of the early conflicts of Christian history, the birthplace of apostolic missions. It is still a strategic region, and we shall venture to name some aspects of the outlook which we consider as suggestive of mighty and far-reaching plans.

(1) Missions in the Levant contemplate a *Christian reformation in Western Asia*. There is a large nominal Christian population scattered throughout the Levant, having strong affinities on the north with the Russian branch of the Eastern Church, and on the south coming into touch with the Abyssinian remnant of early Christianity. The Eastern or Greek Church, which extends in scattered communities throughout the Levant, with its contiguous and affiliated branches in the Balkan Peninsula and in Russia, the Armenian, the Nestorian, the Maronite, and the Coptic, with Papal offshoots scattered in many localities, present a vast body of nominal Christianity which needs an evangelical reformation quite as much as was the case with European Christianity in the sixteenth century. We may safely estimate Levantine Christianity and its outlying affiliated brotherhood of the Eastern Church as representing 100,000,000 souls. This would be about equal to the entire Christian population of Europe in the sixteenth century. Here is a magnificent arena for evangelical reformation. The old battle is to be fought over again. Souls are to be rescued from superstition and from the blighting influence of a degraded sacerdotalism. Christianity even, with all its corruptions, has had a hard fight for life. It was enfeebled after its early conquest of the Roman empire by the growing degeneracy connected with the rise of the Papacy, and the Moslem domination with its staggering blows attacked it in its enervation and has held it in subjection for centuries. Christianity in its defensive struggles has taken refuge in worldly devices and political alliances. It has given little attention to its higher resources of spiritual dependence upon God, and has compromised too readily with the world, and leaned too heavily upon empty formalism and its hierarchical system. The result of all this is that Eastern Christianity is in fast alliance with worldliness, and only a great spiritual upheaval can work its deliverance. The reform must work from within outward in order to be efficient. Christianity in the East must be born again if it is to know the power of a new life. A reformation so radical and vital as this requires long and patient preparation. There were a hundred years of providential anticipation of the Reformation in Europe. We believe the Reformation in western Asia requires possibly even a longer period for the full development of God's plans, but the day of divine visitation will come and we shall have a reformed East. Christianity will be baptized again with spiritual life amidst the scenes of its early triumphs.

(2) Another ulterior aim of missions in the Levant is to *purify Christianity and redeem it from its unworthiness in the eyes of the Mohammedan world*.

Christianity in the East has been in disgrace during all the centuries of Mohammedan history. The Moslem has always beheld it under false colors. He has formed his opinion of it upon utterly misleading evidence. Apostate Christianity has posed in place of the true. The influence upon the Moslem has been to the serious discredit of Christianity. What judgment could he pass upon Mariolatry and sacerdotalism and the idolatrous reverence rendered to pictures and images? How could we expect him to regard the all-pervading ceremonialism, the fiction of the mass, the doctrine of purgatory, and the tricks of priestly absolution? There is enough which it is difficult for a Moslem to receive in the evangelical doctrines of the Trinity, the Incarnation, and the Atonement. He, like all of us, must be taught of God and be enlightened by the Spirit even to receive the Scriptural truth which is involved in the Christian system. To expect him to receive with respect the corruptions of Oriental Christianity, especially the absurdities of Romish doctrine, and to declare his allegiance to a system at once so false and puerile is not only antecedently improbable, but has been shown to be historically impossible. If Christianity is ever to touch the Moslem heart, it must be full of evangelical power and beauty, and freed from the corruptions with which it has been overlaid in the East. Islam will never be converted by Oriental Christianity, and there is a strategic preparation vitally important and absolutely necessary in a reformed Christianity which can be presented as the true religion of Christ as he gave it to men.

(3) Missions in the Levant are strategic in *their relation to the ultimate conversion of the Moslem world*. The Turkish empire, although it is not cordially and loyally recognized as such by all Mohammedans, is nevertheless in effect the religious, political, and military centre of Islam. The Khalif at Constantinople, whatever suspicion may rest upon his claim, is still the only accredited successor of the Prophet. There are at times signs of intellectual and political unrest among the wider constituency of Islam, yet so far as the insignia of supreme headship is concerned it is in the possession at the present hour of the Ottoman Sultan. If Mohammedanism were called to rally to a religious *jihad*, or holy war, it would be around the throne of the Ottomans. Levantine missions are strategically near this heart of the Mohammedan system. With Oriental Christianity as a basis of work, the gospel is being planted in its purity throughout the length and breadth of the Levant. As in the days of the Roman empire, when Christianity was working toward the overthrow of pagan Rome, so in our day it is scattering itself far and wide through city and village and hamlet of the Levant, and is impinging at a thousand points upon Levantine society. Side by side with political disintegration has grown up the intellectual and spiritual transformation of modern missions. It would be presumptuous in this connection to speak with any assurance, but when we consider the progress already made by the leavening power of missions in the Orient, the existence of the Word of God, either entire or in part, in eleven distinct languages of the Levant, the wide dissemination of Christian literature, and the pervasive power of Christian education, we must recognize that divine forces are marshaling themselves with a mysterious celerity and a strategic combination all throughout western Asia. When we note also the political changes of the last fifty years, the present unrest throughout the Turkish empire, the unrelaxed grasp of England upon Egypt,

and all the burning questions of Levantine diplomacy which the Christian governments of Europe are called to keep in abeyance, we must realize that God's providential plans are ripening fast. Then too a new approach to Islam has been opened through Arabia. There is religious liberty in Egypt, with a wonderful spirit of inquiry and a large demand for religious literature. In Persia the Spirit of God seems to be directly at work upon multitudes of Moslem hearts. There is strategy deeper than the wisdom of man, as deep as the counsels of God, in all this. Let us bide God's time, and go patiently forward in the conscientious discharge of our duty during these preparatory stages. When the strategy is unfolded we shall rejoice that we had the faith and the consecration to do our part during the quiet years when God was working in the light of his own secret purposes.

(4) There is a strategic import also in missions *as related to the languages of the Levant*. Where there are so many nationalities there is a corresponding variety of language. Missionaries have mastered and appropriated these many vehicles of thought, and have made them messengers of divine instruction to many peoples. The miracle of the Day of Pentecost was simply typical of missionary activities in the nineteenth century throughout the almost identical region whence came those many-tongued speakers of "the wonderful works of God." Evangelistic preaching and mission literature are disseminating to-day in many tongues throughout the Levant the same teachings of revelation which the apostles gave to the world. Listen, for example, to the languages in which the Bible speaks to-day in the Orient. Almost all these translations are the work of modern missionaries. There is the noble Arabic, the ancient and modern Armenian, the Osmanli-Turkish, the Persian, the Syriac, the Kurdish, the Armenian-Kurdish, the Bulgarian, the modern Greek, and the Albanian. Eleven distinct languages. In addition to these primary languages, there are many editions of the Bible in which these same translations are printed in different characters, so that they may be read by various classes of that polyglot empire. The Turkish Bible is printed in the Azerbaijani, the Armenian, and the Greek characters. The Persian, which is printed ordinarily in Arabic, is also printed in the Hebrew characters. The Arabic is issued also in Hebrew and Syriac. The Syriac is printed in Nestorian or Chaldaic, the Kurdish in Armenian, the Coptic in Arabic, the Albanian in both a northern and southern dialect, and the Greek in Roman characters; making in all twelve varieties of printed Scriptures. There are also raised editions for the blind, in Armenian, Jewish, and Arabic, making in all twenty-six distinct translations and printed variations of the sacred Scriptures for use in the Levant. What is done for the Bible is also done to a large extent in the dissemination of religious and educational literature, and in the circulation of newspapers and journals. Missions are thus laying siege through every avenue of approach to the intellectual and religious thought of the East.

The strategic import of all this will appear when we reflect that these languages which I have named represent the vernacular of an estimated population of not less than 80,000,000. If we take the Arabic alone, it may be considered by a very conservative estimate the medium for reaching at least 40,000,000 souls. It is the spoken tongue of northern Africa, the eastern Soudan, Arabia, Pales-

tine, Syria, and Mesopotamia. It is the sacred language, although not necessarily the vernacular, of Mohammedans everywhere throughout the world. Consider now what Christian missions have put into this one language within a half-century. There is the Bible in thirty editions. There are 500 distinct volumes of religious, educational, scientific, historical, and popular literature issued from the Beirut Press of the American Presbyterian Mission. An average of 25,000,000 pages is printed at that press annually, and the total of pages printed since its establishment is slightly over 508,000,000. The Beirut Mission Press has become a distributing centre for Arabic literature throughout the world. As we contemplate this marvelous achievement can we not read the signs of a strategic purpose in the divine Mind to subsidize through Levantine missions a magnificent language for his own purposes?

(5) Still another outlook of divine purpose in Levantine missions may be discovered in the fact that they are *a training ground for future missionary service by native agents*. Native missionaries from the Levant, according to the varied affinity of their vernacular, could be sent northward, eastward, southward, and westward along the northern shores of Africa. Already Persian evangelists have crossed the Caucasus, and have penetrated the mountains of Kurdistan, and Arabic-speaking Syrians have gone to the Mesopotamian valley to Arabia, Egypt, the Soudan, and along the northern shores of Africa. The high schools and colleges of the Levant are giving educational facilities to young men and women who, if God choose, can do a noble missionary work for him in distant regions. We are as yet only beginning to see the import of this feature of Levantine missions. I am myself personally acquainted with young Arabic-speaking evangelists who were educated in our mission schools in Syria, who are at present engaged in mission work in Mesopotamia, Palestine, southern Arabia, Egypt, Algeria, and Morocco. Only recently there has come a call from China for an educated Arabic-speaking evangelist, familiar with Mohammedan literature, to enter upon the work among Chinese Mohammedans. When God's plans are ripe he can scatter native Levantine missionaries from China on the east to Morocco on the west, and from the Caucasus to the southern coasts of Arabia.

(6) We believe that there is still a further strategic meaning to Levantine missions in the fact that the people of the East are being trained and elevated for future responsibilities. What Providence may have in store for the various nationalities of the Levant, God only knows. The Turkish government will have a better and more intelligent class of citizens through the influence of the Christian educational work which is going on throughout the empire. Higher phases of civilization will be introduced, and a higher moral tone given to society. God's own plans will be wrought out in his own way and time, and the civil and social benefits of evangelical missions in the East will be no insignificant feature of those deep strategic thoughts of God in his missionary plans for the Orient.

MEDICAL WORK IN THE WESTERN TURKEY MISSION.

BY REV. WILLIAM S. DODD, M.D., OF CESAREA.

THIS mission has been made forever famous in medical work through the labors of Dr. West. When he died in 1876 a wail of sorrow and bereavement went up from the whole land. Eighteen years after his death his name is mentioned among the people, and his wonderful doings are narrated. And all that is said about him shows that it is not merely what he did, but what he was that gave him such a place in the hearts of the people. In 1859 he left a successful practice in America to come to Turkey. His labors here were interrupted by but one visit to America, in 1868, and it was literally true in his case that he gave his life, for worn down by weariness and loss of sleep he yielded to typhus fever, cases of which disease he was attending among the poor, and so passed away at the age of forty-nine.

Possessed of great skill and of a heart overflowing with love, he was sought on all sides. Treating the poor freely, he yet received so much from the wealthy that many chapels and schools now stand as his monuments, for they were built with the proceeds of his practice. Nor are these his only monuments: for scattered through the Turkish empire are physicians whom he trained, whose work has been the great means for the better education and uplifting of the medical profession in this land.

There are now two physicians in the missionary force of this mission, both of them being also ordained men. They are M. P. Parmelee, in Trebizond, and W. S. Dodd, in Cesarea. Of the work of the former I cannot speak so fully, since I have never visited Trebizond. A recent letter from there speaks of three hundred visits made among the cholera cases at present so abundant in that city. Doubtless other seasons and circumstances witness the same kind of labors, and if Dr. Parmelee should speak for himself, a fuller report could be given.

The medical work at Cesarea is of recent growth. It is seven years since the physician arrived, and from that must be deducted the time for learning the language, besides a year and a half spent in further study in Germany. The conditions of such work in this land are far different from those obtaining in some mission fields, and even from those here of forty years ago. Physicians educated in Constantinople and Athens are numerous, many of whom have studied in Paris. The medical missionary must be able to keep his standing above all these in order that his evangelical influence also may be strongly felt. This is to be done not only by superior skill and learning, but by sincerity and honesty of purpose. The rottenness of the moral fibre which afflicts society here is seen in the native physicians as well as in everyone else. The people do not and can not trust them. When a patient was told after having his ears examined for deafness, "I can do nothing for you," a bystander exclaimed: "It is that word that gives you your reputation. When a thing cannot be done, you say so." While it may have been a little humbling to the doctor to reflect that it was not the things he did but the things he did not do that made him trusted, yet it was a great truth. The people recognize the superiority of the missionary physician in two great particulars, in honesty of treatment and in surgery. In strictly medical practice they cannot distinguish so markedly.

The work begun here in much hesitation now begins to call for the establishment of a hospital. At first the physician's study was his office ; then a neighboring house was rented ; then by the gifts of friends in America a building was put up for a dispensary. This was in 1892. In this building are four small rooms for the accommodation of patients from a distance, but they supply their own beds, nursing, and food. This arrangement, however, has caused the report to be spread abroad that there is a hospital here, and the record for 1893 would seem to countenance that belief. During 1893 there were 106 in-patients who spent an aggregate of 1,271 days, and whose attendants spent an aggregate of 1,318 days. Besides this, in the out-patient department there were seen 2,541 new cases and 2,312 old, making a total of 4,853. Of the 156 recorded operations, fifty-seven were on the eye and fourteen were for calculus. The number of cases received has been limited by lack of room, and if we cannot have a hospital soon, we shall be in distress from patients pleading to be taken. This summer we may try to house some patients in tents.

The relation of this work to evangelization is close, though generally indirect. Every morning prayers are held with the in-patients and their friends, Mohammedans as well as Armenians and Greeks being present and listening with deep attention. Our wagon-driver, himself a Turk, has told us that Turkish friends have said to him that what has impressed them most has been the seeking help from the Lord before all operations and the ascribing of success to his blessing, and that they would not be absent from the daily prayers if they could help it. Bibles are supplied for reading in the spare hours, and reports come back to us from Turks as well as Christians of impressions received while here. In this time when suspicion of all foreigners is so rife among the Turks it is especially pleasing to be able to win their confidence and convince them that our intentions are good.

Not long ago some of the Turkish imams of Cesarea called on the physician to express their gratitude for what had been done for them and to ask what they could do in return. If the post of government physician in Cesarea were desired, they would try to secure that, but they acknowledged that such a position would be hampering rather than advantageous to good work. Their desire, they said, was to do something that would make it sure that the physician would remain here, and not leave in disgust to go back to his own country. The immediate occasion of this remark was an envious attack made by the Armenian holding the office of government physician, through whose instigation an investigation by the police had been ordered. Telling them that when the business of securing a firman should be taken in hand we would call on them to use their influence to help us, they replied that they would do so most gladly.

The present condition of the work here is a state of expectancy. A druggist has been educated in Beirût and is now in Constantinople waiting to secure his official license. A young Armenian lady is studying in a training school in England who may, perhaps, come here to be head-nurse. But in the meantime a firman is to be secured and a hospital built. Then another physician will be necessary. But we believe that all these wants will be supplied, and the means of blessing to the people through this work increased manifold.

CHRISTIAN WORK IN JAPAN.

BY REV. HENRY LOOMIS, AGENT OF AMERICAN BIBLE SOCIETY, YOKOHAMA.

It was just twenty-one years on the twentieth of February last since the edicts against Christianity were removed from the public places, and, though not officially revoked, they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal, but they really expressed the attitude of the public mind toward a religion whose history had been of such a character as to render its reintroduction a matter of serious anxiety and even dread on the part of those who were not acquainted with its true purpose and spirit.

There are some features of the work just at present that give anxiety to the laborers now in the field ; but, when we gather up the various facts that indicate what marvelous changes have taken place in the attitude of the government and the public mind, we feel that God's hand has not only wrought wondrously in the past but is still a mighty factor in the history of this interesting and progressive people.

According to the statistics of 1893 there are now 643 missionaries (including wives) connected with the work in Japan ; 377 churches (of which 78 are self-supporting), and 37,400 church members, of whom 3,636 were added during the year. There are also 7,393 pupils in Christian schools and 27,000 Sunday-school scholars. There are 286 native ministers, 367 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 yen, or about \$40,000 United States currency.

Besides the regular church organizations and mission work there is now a resident secretary of the Young Men's Christian Association from the United States, who has been successfully at work in developing and organizing the Christian young men into societies for their mutual benefit and also for aggressive religious work. He reports that "in 1893 the Associations of Japan formed themselves into a National Union, having its headquarters and Executive Committee located at Tōkyō. The Union now includes thirty-three Associations (of which number eighteen are College Associations), with a total membership of 1,055. Twenty-five other Associations, not yet in the Union, are known to be in existence. Their membership is estimated at 600."

The Tōkyō Association has for its officers men who are nearly all of national prominence ; and it is proposed to build up in this political and educational centre a model institution that will make its influence felt throughout the whole land.

About ten years ago a Scripture Union was started in Japan, and it now reports a membership of upward of 13,000. It has a traveling secretary, and in some parts of the country the local organizations cover the entire field.

But numerical strength alone is not a sufficient index of the growth and power of Christianity in this land. A recent article in *The Japan Mail* asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent. of the Christians belong to the "Shizoku"

or intellectual class of Japan. In the city of Tōkyō nearly seventy-five per cent. of the members are Shizoku. In a single church connected with the Congregational body there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments from the Council of State with the sanction of the Emperor; and it is asserted that this church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the Speaker were Christians. In Tōkyō and Kyōto some of the most influential members of the city and prefectural assemblies are believers; while in Gumma Ken, out of a total of sixty members in the Assembly, eight are Christians.

There is a "Christian Physicians' Society of Japan" which numbers over seventy members. Their object is the free distribution of the Bible among the physicians of the country.

The strongest political organization in Japan is called the "Jiyu-to," or Radical Party, and it is likely soon to have a controlling influence in the affairs of the government. Its vice-president is an elder of the Presbyterian church in Kochi, and one of the most active and consistent members.

There are now Christian moral instructors in several of the government prisons, and their labors have been attended with the most beneficial results. Many have been converted; and it is reported that there have been applications for 450 "Reading Lists" of the Scripture Union from the prisoners located in the Hokkaido alone.

Until recently the Bible was prohibited in the Higher Normal School in Tōkyō. There is now no restriction in regard to its possession or use.

During the year 1893 there were sold at the Bible House in Yokohama 4,806 Bibles, 16,265 Testaments, and 16,534 portions of the Scriptures; and more than a million copies of the same have been circulated heretofore.

The Report of the United Tract Societies for 1893 gives the total sales as follows: Books, 3,114; tracts, 161,816; or a total of 164,930 copies of Christian literature. There were also 113,404 copies donated; so that the aggregate circulation was 278,477. With so much scattering of the seed of divine truth there must be important and lasting results.

And the blessing of God is resting upon work in all parts of the land. A letter from the Hokkaido reports that the missionary on his journey "was never treated with more kindness or consideration by the people. This was not only delightful but a matter of profound gratitude to God." He adds that he never got so close to the Japanese heart before, and many heard the word gladly, while not a few were deeply impressed with the beauty, power, and blessedness of the Christian religion. "My heart overflowed with joy at the sight of responsive hearts, faces lighted up with joy, and feet treading in the pathway of peace and righteousness. The membership of the church is increasing, souls are being awakened and converted, and the preachers and members are uniting and coöperating as never before."

One of the missionaries at Nagoya writes that during the Week of Prayer the interest was so great that it was decided to continue in supplication for the outpouring of the Holy Spirit. And so with one accord they met in one place to

pray and wait for the desired blessing. "The volume of prayer flowed on for two hours at a time, and nothing but the intervention of the leader or the singing of a hymn seemed to check it. Buddhist priests came in, listened quietly, and withdrew in silence."

As the result of these prayers there has been such an awakening as was never known in that part of Japan before, and all are filled with a desire to lead others to Christ. Plans were matured for aggressive work among unbelievers; and evangelistic services were to be held in different parts of the city every night. Already reports have been received of a goodly number turning to the Lord.

Ten young men connected with the Presbyterian body in Tōkyō have recently formed themselves into an association for the special object of carrying the pure gospel of salvation to the great masses that are without Christ and ignorant of even the very first truths of the gospel. These young men are preachers or teachers, and already an interest has been awakened that gives promise of most blessed results. It is possible that in just this way God is going to turn the minds of the people from all fruitless discussions and divisions, and lead them to the special and important work of saving precious and immortal souls. And so, with these evidences of the Lord's presence and blessing, we thank God and take courage.

OUR DUTY TO THE AMERICAN CHINESE.

BY REV. C. R. HAGER, M.D., OF THE SOUTH CHINA MISSION.

THE Chinese problem has often been discussed in politics and upon the public platform, but in all these discussions the question has never once been seriously and honestly asked, How can we bring the gospel of Jesus Christ to the hearts of these Asiatics? In other words, we have been debating about their residence and non-residence when we should have bent all our energies to save their immortal souls. As a Christian nation we should have met them with the gospel of Christ. But has not this been done? Only in part. The great mass of the Chinese are still unreached and there are many sons of Sinim in the United States who have never heard the name of Jesus Christ mentioned except in the vile curses that proceed from the mouths of many Americans.

There are 80,000 Chinese still in America and not more than 10,000 are attending any Chinese Sunday-school. Should not this fact arouse the zeal of our Christian churches? What! send the gospel to Thibet, the jungles of Africa, the swamps of India and Burma, and the icefields of Greenland, and let the poor heathen at our own door die for the want of the truth! Let us not only plead their rights before the American public but also enter our plea into the ear of the Almighty by directing every one of these strangers to the cross of Jesus Christ. We need more personal work among these denizens of a foreign clime, more Sunday-schools established for their benefit, more earnest and consecrated teachers. Let the political partisan question their right to remain in this land, but let us who are called by the name of Christians seek in every way to lead them to the feet of Jesus. Our motto ought to be "a Sunday-school for every

American Chinese." Let these schools be opened wherever there is a single Chinese, and let more strenuous efforts be made to reach the larger numbers in our cities. Let us enter more heartily into this work and give it our earnest support. Pastors too often are not as zealous in doing something for the Chinese near their own door as in preaching great missionary sermons. We need their sermons, but we also need their hearty coöperation in our Chinese Sunday-schools, and the pastors of our great land ought to establish these schools where none are in existence at the present time.

These are no idle words, spoken without deliberation, but the serious utterances of one who has labored among this people on both sides of the sea for the last eleven years. As a Christian church we have not done our duty to the American Chinese. We may excuse ourselves in various ways, but still the question returns; Do we owe nothing more to the 70,000 Chinese unreached by us?

But how should we work for them? Let Sunday-schools be opened where the Chinese can be instructed in the English language and where the gospel can be taught. It is no easy task, but the difficulties in the way should not deter us in these efforts. Our city missionary societies should not leave the Chinese out of their noble work. True, the results may not be as large here as in other fields of labor, but the work is none the less acceptable to God. Morrison's work of seven years before he baptized a single convert in China was just as noble as that of the modern missionary's who baptizes his first convert in seven months. As far as practicable let the Chinese language be employed in bringing these sons of darkness to the true light, but where this is impossible let the English language be used with a confident trust in God that he will bless the means. I make this appeal because of the great need there is of doing more efficient work among these people. The materials needed for such a school are few. Dr. Loomis's English and Chinese Lessons, to be obtained from the Tract Society of New York, is almost the only book needed at first. This book, in the hands of an earnest, faithful, and consecrated teacher, will often be sufficient to lead a Chinese to Christ. Let us send the gospel to the 400,000,000 of the Chinese empire, but will not some of you who cannot go take up this work in America, none the less noble because it is at your own door?

We owe much to the American women, but in no department of Christian labor have they been so faithful as in teaching the Chinese, and though their praises are not sung in missionary magazines, yet their reward is none the less certain in the kingdom above. Who will follow their example?

MRS. HENRY O. DWIGHT, OF CONSTANTINOPLE.

AGAIN the Western Turkey Mission has been sorely afflicted in the death, on April 9, of Mrs. Isabella S., wife of Rev. Henry O. Dwight, of Constantinople. Mrs. Dwight was the daughter of Rev. Edwin E. Bliss, D.D., so long a missionary in Western Turkey, and was born in Constantinople August 11, 1858, where she made her confession of faith in Christ in 1872. After finishing her studies in the United States she was married to Mr. Dwight, February 18, 1887, and

returned with her husband the same year to take up missionary work at the Turkish capital. Her health has never been firm and she was unable to take part in some branches of labor toward which her heart turned, yet she exerted a strong influence on all about her and inspired others to the doing of what she herself could not undertake. Those who knew her speak of her as "a wise counselor, a gentle wife and mother, a humble, prayerful follower of Jesus Christ, a consecrated Christian worker, laboring beyond her strength for all within her reach." She bore her physical weakness and sufferings, which at the last were very severe, with utmost patience. Always cheerful and self-forgotten, she was loved and admired by everyone. The sympathies not only of missionary associates but of a wide circle of friends on both sides of the Atlantic will go out toward the afflicted husband and children, and especially toward the aged mother, who after a long life of missionary service waits submissively for the call to come to her to join the circle of her kindred who are on the other shore.

Letters from the Missions.

North China Mission.

THE WORK OF GRACE IN PEKING.

It is with great gladness that we are able to print the letters which follow in reference to revivals in North China. Dr. Blodget, writing from Peking April 2, says:—

"The Week of Prayer was a season of uplifting, as usual, yet no very marked results followed. In the month of February tidings of unusual religious interest at Tientsin, Lan-Chow, and Tsun Hua were received. During the last days of this month a like blessing was enjoyed by the Methodist Mission in Peking. Missionaries and church members from other missions were glad to attend the meetings. These were conducted by the Rev. J. N. Pyke, whose labors had been so greatly blessed in the other cities referred to.

"Mr. Pyke was at once invited to hold a series of meetings with the London Mission, and in the mission of the American Board; subsequently, also, to hold meetings in the American Presbyterian Mission. The meetings in the mission of the American Board continued for one week, the church being well filled each morning, and filled to overflowing each evening. The old themes, repentance,

confession, restitution in cases where this was possible, faith in Christ, forgiveness, peace, the gift of the Holy Spirit, were all presented with great affectionateness, earnestness, and power. It was a new sight to see hands uplifted all over the house to signify belief in the word preached, acceptance of the Saviour, and the promise to follow him. Many confessed their sins, some with tears and deep emotions of repentance. Differences were healed. Men who had fallen into sin and had neglected church ordinances were brought back. Those who had long known the gospel were quickened and strengthened. Those who were just setting out in the Christian life came into clearer light and fuller faith. Quite a number who had never known the Saviour now for the first time put their trust in him.

"The boarding school of girls was greatly moved. For the time their teachers became confessors, and the penitents hastened to come one after another to relieve their burdened souls by a full confession of their wrongdoings. Little prayer-meetings were established in different rooms, and the pupils talked together of the things of the kingdom. Many of them were at the time members of the church. These received a new impulse in the Christian life. For the

rest, they all wished to have their names entered as on probation for church membership. The school is filled with joy, and its members go singing to their daily tasks.

"The Sabbath after Mr. Pyke left was Easter day, and a joyous season it was in the churches of this mission in Peking. Besides the baptism of three infants, eighteen were received to full membership, sixteen of them by baptism, and twenty-nine were received on probation. Of these last, sixteen were from the Bridgman Boarding School.

"This work of grace is something unusual in China. In an experience of forty years the writer has seen nothing equal to it. Three things are made plain by it: first, that the time has now come when the churches may hope for such blessings in the older missions in China; second, that the old, old gospel, with its simple truths, preached with loving earnestness, in the power of the Holy Ghost, is the instrument by which God will move the hearts of the Chinese, as by it he has moved the hearts of men of every other nation; third, that the men who would wield the sword of the Spirit successfully among the Chinese must be taught of God. The teaching of the schools, whatever value they may have, is not sufficient."

THE REVIVAL AT TUNG-CHO.

Dr. Goodrich, under date of April 5, describes the revival in that city:—

"There had come to us a blessed revival, such as Tung-cho has never known. Some time past we began to feel a special longing that our young men and lads might carry back to their homes a new life and a new power. We heard of the wonderful work at Peking, just then beginning, under the leading of a dear Methodist brother, Rev. J. H. Pyke, a new evangelist. That work will surely be heard of at the end of the world. The revival first swept through their infant University, and through their entire courts. Never before in North China were heard such confessions of sin. Never before was there witnessed such a Bochim, such deep penitence and heart-

searching, followed by such mutual confessions, such love and peace and praise and work for souls. The work extended to the London Mission, then to our own station in Peking, to which a wonderful blessing has come, and finally to the Presbyterian Mission.

"A week ago, by our earnest solicitation, Mr. Pyke came to us. Our meetings were already begun three days earlier, and Mr. Ament had come down from Peking to assist us, himself filled with a new faith and love and power and desire for souls. Our Christians were all in the attitude of expectation.

"The work thus commenced hopefully and all were looking for a blessing. After Mr. Pyke had been here two days, suddenly a spirit of bitter opposition arose, and where we least looked for it, among the Seminary students and the older scholars in the College. It was an astonishment to them to be called on to confess their sins and to humble themselves, and they stoutly rebelled and expressed their views in the meetings with much force and feeling. But love and humility and God's Spirit conquered. The good brother who led our meetings was so humble and presented the truth so simply and clearly as largely to disarm opposition. Within two days the young men were entirely broken down, made most humble confessions, offered broken-hearted and earnest prayers, and received a blessed baptism of love and power.

"I have seen some great revivals, especially in college, but I never before witnessed a work so wonderful. I think every unconverted scholar has been brought in, and almost every Christian, native and foreign, has made a new consecration and received a great blessing. Brother Pyke has gone to his own district, but the meetings continue as wonderful as ever, always over an hour and a half in length, and difficult even then to bring to a close. Often a score or more prayers at one time of kneeling, short and earnest prayers, the whole time occupying scarcely more than ten minutes. Then follow requests for prayer, for themselves and

for others, new resolves, brief exhortations, and words of love. Our pastor has developed a remarkable power in the conduct of such meetings, and in the shepherding of souls, and we all are learning how blessed it is to pray and to work for souls.

"Yesterday a movement was started to abandon the theatre. We learned then what a fascination the theatre has had for our young men. One of them said he had saved a dollar (gold)—not a small sum for a Chinese lad—on purpose to attend the theatre in vacation time. Now he was going to give it to the College. Of their own motion they formed an anti-theatre society which most of the scholars joined. They seemed to see that theatre-going and a spirit of joyous consecration and earnest prayer and work did not very well fit together.

"What love fills these courts! How the young men long for their kindred and others! Nearly all in close connection with us have been reached, also some from the dispensary, and a number from outside. I wish I could write particulars, but I cannot now. The scholars will soon go to their homes, and we are now happy to have them go with Christ in their hearts and on their lips. Now we are looking with longing and with hope for a special blessing to come to our annual meetings just ahead.

"Such a work has the Lord been doing for us. *And this is China!* Do not be faint-hearted and hopeless for the land of Sinim, but pray for us with a glad faith and with a song of victory in your hearts."

ADDITIONS AT KALGAN.

Mr. Roberts, writing from Kalgan, January 25, says:—

"The Lord has blessed our work, and a good number have been added to the church. Inquirers are many, and the gospel is listened to in our chapels with better attention than ever before. Our statistics for 1893 are most cheering. Forty-six new members were received on profession of faith in Christ, seven died, and only one was excommunicated,

making a net gain of thirty-eight. This raised the membership from 123 at the beginning of the year to 161 at its close, being an addition of nearly one third (31%) of the number at the beginning of the year. The native contributions were nearly double those of the previous year, being 62,371 cash, compared with 32,586 cash in 1892, or U. S. gold \$40.44, as compared with \$22.06. These figures may not seem large, but mean much self-denial as coming from these poor people, whose earnings are only from six to eight cents a day, on which they must support their families as well as feed and clothe themselves. So you see that progress has been made, and we have much to praise God for.

"It is worth much to have lived here in peace when the Chinese, owing to the Geary Act, had so much reason for hating us. The whole region about Kalgan is at peace, enjoying the blessing of an abundant harvest after two years of famine, and the people are on terms of friendliness with us, and willing to hear the gospel as much as we can preach it. There are some villages where the heathen, on seeing us, ask us to preach to them, and ask us when we will come again and tell them more. In addition to the members received to the church in 1893, five men were received on January 7, and others will be ready to unite with the church in March. We had good meetings in the Week of Prayer, and twenty-nine new names were added to the list of probationers. I know that you will rejoice with us. There are twenty-five pupils in my Boys' Boarding School, and they are almost all well-behaved and making good progress in their studies. Quite a number of them are doubtless studying for the ministry. The eleven Kalgan lads in the Tung-cho School and College are one tenth of the male membership of this church. To have such a good number preparing for future evangelistic work is most encouraging."

Since the above letters were in type, Mr. Williams writes that five persons were received to the church at Kalgan on January 14, and twelve on February 25.

South China Mission.

REVIEW OF THE YEAR.

MR. AND MRS. NELSON, since Mr. and Mrs. Taylor have been obliged to return to this country on account of Mrs. Taylor's health, have been the only missionaries on the ground. Mr. Nelson reports the state of the mission at the beginning of the year:—

“In Hong Kong six schools have been maintained; here some sixty girls and about 200 boys receive Christian instruction. Of course the church, as to an increase in numbers, is not benefited by these schools, but our work is telling and the younger generation will be more easily reached. The work in Hong Kong is indirect rather than direct. These schools, however, are now self-supporting. We provide the teachers and help them, but are repaid by them. In Canton preaching has been kept up during the year. It has been sowing the seed in a new district. The coming year we hope to reap a little. In connection with this chapel we have a girls' day-school, some thirty-six names having been enrolled. The girls are from six to twelve years of age. They are under the instruction of a good Christian teacher, and the result of this school has been that many homes have been opened to visits made by Mrs. Nelson and the teacher, and much gospel truth has thus been preached to the women who cannot go out to the chapel. This school, since Mrs. Taylor's departure for home, has been the special care of Mrs. Nelson.

“The country work is more encouraging since Mr. Taylor's work here ceased. I have made the quarterly visits, and my heart has been strengthened as I see that the seed is not falling altogether into stony ground.

“At Cheng Sha Tong the work is most encouraging. Within the last few months our workers have been gratified at seeing inquirers and searchers for the truth come for instruction. Four have received baptism. The work is only two years old, but we have a church of ten or twelve

members, and the interest is spreading to neighboring villages. At Kwan Tsun, seven miles away, we are to have a day-school this year. At Hoi Ping we have a school with sixteen boys in attendance, the teacher being a good Chinese scholar and a faithful student of the Bible. At San Ning Shing there is a self-supporting church which we visit as we can. There have been two additions on profession of faith, while several have returned from the United States and meet with the church for worship; a very few bring their letters with them, as they all ought to do.”

At Kwong Hoi, Mr. Nelson says, there are two preachers at work in the town and neighboring villages. There is a church of fifteen or twenty members; opportunities for schools and chapels are numerous were there men and means to maintain them. At Tsun Kong a Christian school has been maintained for three years and good influences are exerted among the people.

Japan Mission.

A UNIQUE FUNERAL.

DR. DAVIS, of Kyōto, sends the following, under date of March 30:—

“Two years ago a farmer, living in the province of Tamba, twenty-two miles northwest of Kyōto, came into the city to live, and he became a Christian, uniting with one of our churches here. Last winter lung disease developed and he went back to his home. He grew rapidly worse, and the last of February he sent for his brother, who lived at Ayabe, thirty miles distant. His brother found him very sick, and March 5 he died. His peace and joy before and after his death greatly impressed all his relatives and friends; they had never seen anything like it before.

“His younger brother who came to him had been baptized two months before, in Ayabe, by Mr. Albrecht; but neither he nor any of those mountain villagers had ever seen a Christian funeral. The friends, however, wanted a Christian funeral. It

was thirty-five miles to the place where the acting pastor of the church of which the brother was a member lived; it was twenty-three miles to the nearer evangelist, and mountain ranges covered with snow must be reached to go to them. Word was sent each way. But the body must be buried before these Christian brethren came, and the friends asked the Buddhist priests to bury the body, and they would have a Christian service afterward. The priests indignantly refused to have any part unless they could have the whole, so the friends buried the body with no ceremony, and waited the coming of the evangelists. On Saturday evening, March 10, they came from either direction, three of them, and the next day there was held a burial service, the first Christian service in the valley. The villagers nearly all turned out, and the three evangelists all spoke. The brother had been teaching the friends to sing some Christian hymns which he himself had learned, and a very impressive service was held. In the evening there was another largely attended meeting, with three speakers, some of the people staying till after midnight to ask questions. The three evangelists were urged to stay the next day also, with meetings day and evening. The next morning one went home, but two of the workers stayed one more day, with like result, and a company of ten men and women banded themselves together to be Christians and meet and study the Bible and pray together from day to day, and especially on the Sabbath. Two of our most earnest theological students have gone over to this place for the ten days of our spring vacation to teach this hungry people all they can and lead them toward the light or into the light.

"Such examples as the above help greatly to encourage us in the midst of the discouragement which arises within the circle of believers."

NIIGATA.

Mr. Newell writes that owing to some division of feeling within the church at Niigata a new church has been organized.

"The work which I started at Nuttari is doing well and is about my only comfort in these days. I am thankful that I got it into good running shape before this crisis came. At the opening, February 11, about 125 were present; the next Sunday, 250; last Sunday, 260. While I hardly expect the attendance to continue so large, still we are hoping and praying to be able to make a permanent impression. I have just returned from a five days' trip to Yoita and Nagaoka. I held four meetings, with an aggregate attendance of 170; and one baptism at Nagaoka."

Mr. Newell reports that a new life has been given to business at Nagaoka since petroleum wells have been opened, and the "city seems destined to become the Pittsburgh of Japan." Eleven refineries have been put up within a year, and hundreds of thousands of dollars are being invested in the newly discovered oil wells.

Micronesian Mission.

THE GILBERT ISLANDS.

THE mail by the *Morning Star*, which reached Honolulu March 22, brought reports from all parts of Micronesia, excepting the Marshall group, from which group Dr. Pease's account was given in the *Herald* for March. Of the Gilbert Island Training School on Kusaie, Mr. Channon writes:—

"The work of the school for the past year has been on the whole prosperous and in many ways gratifying. A number of those who had not given much promise in the past seem to take on a new life. It often seems that it takes a year or two with some to arouse their powers and to kindle within them a desire to work for the Master. However, when we consider their previous condition, this seems really a short time. All the new as well as the older scholars are members of the church."

Of the work within the group, Mr. Channon says: "The *Hiram Bingham* is floating about from one end of the group to the other, proving her own value as

well as Mr. Walkup's ability to manage her. The English Protectorate is framing a school law and hopes sometime to have a marriage law. These things, together with the complete Scriptures in the Gilbert Islands language, betoken a bright future for our part of the work."

THE WORK AT THE ISLANDS.

In Mr. Walkup's report he speaks first of the influence of the British Protectorate which promises much good.

"At Butaritari the wife of Rev. R. Maka has died, after two years of suffering from paralysis. Rev. J. Nua has been taking up the work and gaining the language. He and his wife have a good school of some forty children. The English Commissioner has made the attendance of all children at school compulsory, but we cannot place a catechist in each village, nor even one on the island this year. The law of Sabbath attendance is not enforced, but most of the people still attend. Over 500 were present on the last Sabbath of December.

"At Marakei Rev. Mr. Kanoho's wife died in August, and as Mr. Kanoho has been in feeble health and not able to teach, the work is at a standstill. At Apaiang Rev. D. Kaai is taking a good hold, and his energetic work is reinforced by the starting of six schools supported by the people, teachers being selected from the church members. Five hundred and forty-seven children were in school during the last three months.

"At Tarawa Rev. I. Teraoi, the native pastor, has been active. For the first six months all the cocoanuts were taken for debts, but since then the people gather their nuts as fast as they ripen, and thus they are getting clothes and asking for teachers. There are seven schools, with 350 scholars, cared for by five teachers, two of whom get their support from their pupils.

"At Maiana discouragements have come over the work. The first of the year there were four schools with 200 in attendance, and now there are two schools with scarcely 30 scholars. The only reason I

could find for this was the fact that the people were poor, unclothed, and hungry, large crowds of heathen visitors having come to them from neighboring islands.

"At Apemama there has been a revival of the heathen games, and at Nonouti the work of the three catechists goes on steadily. There are schools in six villages, having 300 scholars; some forty-four young people were received to the church on profession of faith.

"Tapituea has some 300 scholars in its schools. The work under Rev. S. P. Kaaia is very promising. Mr. Paaluhi has a good school, though small, as more than three fourths of the people in his district went over to the Catholics, having been purchased by the French priests."

At "the general meeting" of the mission, held at Tapituea, December 11, which lasted for eight days, seven Hawaiians and one native minister were present, seven catechists and eight delegates from the churches, while four assistant teachers sat as corresponding members. The meeting was a successful one, the time having been occupied in fellowship and worship, in reports from the field, and discussion of topics based upon the special forms of work at the islands.

At a later date, February 15, Mr. Walkup sends a note from Butaritari, from which port there was a vessel about to start for San Francisco. He gives a cheering report and calls for the hastening forward of the boxes of Bibles, saying that at the five islands visited not a Bible remained unsold. Five men have volunteered to go as teachers to Marakei. It is expected that the British Commissioner will ultimately settle on the island of Apemama. There has been no rain to speak of within the group south of Butaritari. The same was the case last year during what is usually the rainy season, and drought is the theme which promises to be uppermost in men's thoughts.

THE CENTRAL CAROLINE ISLANDS.

Mr. Rand's report from this section is exceedingly brief. He visited Pingelap in August, and then the people seemed

discouraged, since they had not received any visit from the *Star* since August, 1890. The school, Sunday-school, and church work are reported as being in an encouraging condition. Of Mokil Mr. and Mrs. Rand say there have been signs of progress during the two years they have been there. Of Ponape Mr. Rand writes:—

“The governor still continues his rules in regard to permitting any missionary work. When I was there in January and July, 1893, he permitted me to have free intercourse with all that came to the *Star* while she anchored in the port of Santiago, but when we touched there in January of this year he absolutely refused to permit any communication with the islanders. We have not heard from Ponape since last September. At that time the three churches of the Matalenim tribe were in a more prosperous condition than at any time since the troubles in June, 1890. The Japalap people had just dedicated a large church to replace the one burned in November, 1890. The meetings, Sabbath-school, and school are maintained in each of the three villages where there is a church, also at Tuknigo and Mant Peiti.”

No report is given of Ngatic except that the teacher is still there.

RUK.

Owing to the absence of the schooner *Robert W. Logan*, which it is now feared has been lost at sea, it has been impossible to visit the Mortlock Islands, and no report is given from this group save a statement that a wave of heathenism is passing over the lagoon. On Ruk Mr. Snelling reports that there had been a renewal of the war of a year ago. Writing January 29, he says:—

“The war is probably over now, since the people of the outside districts have been driven wholly away from their homes. Naturally enough the war has checked the work here for the time being, yet we are coming to regard wars as a permanent factor to be counted on as among the *natural* forces against us. Among the causes which have led to this conflict is the lawlessness on the part of the

traders and the natives. Yet already there are improvements in the attendance at worship, and a stronger leaning toward the means used for the extending of the knowledge of the gospel. Our scholars are quite reduced in numbers. We have fourteen young men and boys, six of whom have their wives with them. The reduced numbers may be owing somewhat to the war, but more especially to a feeling of unrest that is prevailing for a few months.”

THE GIRLS' SCHOOL.

The local influences have had a depressing effect upon the Girls' School, and Miss Kinney writes that several of the most advanced girls had left the school and gone back to their friends and the old way of living. In January there were but thirteen remaining. It has been a trying time to our missionaries, as the people seem to turn against the truth and to refuse to receive Christian instruction. Miss Kinney and the others, however, take heart from the proverb that “it is always darkest just before the day,” and are holding the fort bravely in the expectation that there will be a favorable turn before a great while.

East Central African Mission.

FROM THE NEW STATION.

A LETTER from Mr. Wilder, dated Mt. Selinda, February 26, reached the Missionary Rooms in exactly two months. The missionaries are in good cheer and are anticipating fruitful work. Mr. Wilder says:—

“I am rejoiced to be able to report that the climate up here has been driving away the malaria from us, and to-day we are all of us much better than when I last wrote. The children seem to have completely recovered their health. Those of our number who were suffering most are, to all appearances, now in usual health. Even the native helpers who take least care of themselves are not attacked with fever very often, and when an attack occurs it soon passes off.”

There are several white settlers in the vicinity of Mt. Selinda, and Dr. Thompson's services are in requisition quite frequently. As to the attitude of these settlers toward the mission, Mr. Wilder says:—

“The services of our doctor do not do away with the unmistakable dislike which these people have toward our work. While treating us with all respect as individuals, they hate us for coming here to teach the blacks and ‘would give up all their old boots’ to see us out of the country! The reason for this opposition arises from a well-grounded fear that the missionary will not stand quietly by and see the natives used as slaves by the farmers. You probably know that many, if not most, of the farmers about here come from families brought up under Boer rule. The Boer looks upon the native Africans as he does upon his oxen. They must work under the lash, if need be, with time enough between to eat. So the native tenants are expected to work for the landlord nine months of the year. The three remaining months the tenant may use in raising his own crops. What remuneration does he get? Protection from his natural enemies, other than his master, with right to such food as he may raise. Such a course as indicated above is what one of the young farmers told us the other day he intended for ‘his niggers’!

“Now the charter of the Chartered Company apparently makes especial provision for the welfare of the natives in that it provides that lands *occupied* by natives must not be given out in farms. This provision is not carried out in Gazaland, at least, and to-day we see the natives being compelled to labor for the white farmers without remuneration. We have already gone a long way to keep the peace with these white settlers, and we shall do all we can consistently with truth and justice to keep up friendly relations with them. Should any farmer take it into his head, he could forbid any intercourse between his tenants and the missionaries. The outlook is serious, for we shall bring

the actions of these farmers to the notice of the public sooner or later. We shall not take such a step, however, without first giving them warning.”

Mr. Wilder writes at length about some difficulties connected with securing the site for their station. One of the points they first chose was claimed by a white settler, but after various negotiations and the payment of a sum of money the territory was secured. Mr. Wilder says: “We have secured two farms, one of 6,000 acres and the other of 18,000 acres, about twenty-five miles apart. We propose to have one station, at least, in the low country of the Buzi River; we shall hold these three or four points, on a line running due west 200 miles from the sea. We are compelled to occupy our farms by the twelfth of May. How we shall divide our forces I cannot say now.

“In the evangelizing department there has been good work and much more than we supposed the rainy season would allow. Individuals are becoming interested and communities are getting inquisitive. The claims and counter-claims between the Portuguese and English within the country and the supreme fear of Gungunyana are greatly hindering immediate results. But in spite of all these distracting influences we are gaining an influence over the people which will bear fruit in time. Our native evangelists have been the most potent factors in producing this result. Already we have received application from one of the chiefs in the low country to move on to our lands and we have given him permission.”

As to the supplies for the mission, Mr. Wilder says that all of the party are beginning to take kindly to the native products. Though their flour and sugar are about gone and no further supply of these articles is probable before the first of June, he says that there is little fear that the mission would starve if cut off entirely from outside supplies. The great need they now have is for permanent houses, the erection of which must occupy much of their time in the coming months.

West Central African Mission.

FROM BAILUNDU.

THE ill-health of Mrs. Stover has made it necessary for her to visit England for medical treatment, and she has been accompanied in her journey by Mrs. Sanders. They hope to return to the mission in the coming fall or early winter. Mrs. Webster reports that on the last Sabbath in February they had the joy of receiving four young people into the church at Bailundu. The Girls' School opened February 1, with the usual attendance and interest. Mr. Stover reports the funeral of an infant child of a man, who though not a church member was an adherent, and who desired that the child should have Christian burial. This father also expressed the willingness to conform to a native custom by having a funeral at which the old men should satisfy themselves as to his being the cause of the child's death, by "questioning the corpse." But the old men said: "We don't care to do that, for we have learned that when once these words [the teachings of the missionaries] have been heard, the corpse will not listen to us."

Mr. Read alludes to a case of interest as showing the growing confidence of the natives and the chiefs in the missionaries. A man seriously injured by falling from a tree was brought to him for treatment. He was one of the king's servants and was sent by him to have his wound dressed. Mr. Read adds: "It is evident from this and other cases that although the natives cling to their own doctors and their fetiches, yet our manner of treatment and our medicines are looked upon with growing favor by them. Would that they would look more favorably upon the remedy we offer them for their souls' diseases!" A bicycle which Mr. Read is using in going from the station to the king's ombala is proving helpful not only as a means of transit, but in greatly impressing the king and the people. An exhibition of it gave Mr. Read an opportunity, with the king's permission, to reiterate in the presence of all the principal

men the message which it is desired to bring to the people.

FROM THE NEW STATION.

Mr. Woodside writes from Sakanjimba of a well which they had been digging, and which has proved a great success.

"When the people about there saw us digging they were in a quandary as to where we purposed to 'call the water from.' The well was not finished when Mr. Lee and I went to Kamundongo and was left some time. The small boys that used to hang around the place were missing. We found that the old men had warned them off. They said we were just waiting with our well until we could catch a boy and kill him and throw the body into the well so that his spirit would 'draw the water.' I really think they believed this themselves. They suppose that we have power to keep away the rains at will.

"When we had just commenced building, and the first house was roofed and ready to move into, the chief and some of the old men came and said to Mr. Lee: 'Now you have a house done, will you not let the rains come?' It is not so very strange that they should have this notion concerning us. They have among them 'rain doctors' who claim this power, and frequently demand and receive pay for driving off the rain. Again in times of drouth the blame is laid upon some person as having 'driven off the rain.' It is usually a son of some former king. Seeing that we excel them in many things it is not strange that they should think that in this matter we also should have something to do.

"When the people saw water in the well they were greatly surprised, from the king down. They asked where the water came from. I asked some of them, 'Does not the rain fall all over the woods here, and does it not go into the ground?' etc. They seemed to see the point and said that they had not thought of that.

"Our Sunday services have been well attended for the most part. Some days when it was rainy we had few, as we had no place for the people to be sheltered.

We have built a large *ongango* (native visiting house), in and around which they gather for services. A week ago Saturday as I was going by the ombala to a group of villages to tell the people that the next day would be Sunday, I stopped in to tell the chief.

"'But,' he said, 'we have arranged to have a beer drink that day.' 'Well,' I said, 'we read when the sun is about there' (ten o'clock). He replied: 'We will come first to your place and have the beer afterwards.' We had that day fully 400 people and perhaps three fourths of them men. It was a pretty long service, and they sat patiently throughout, and afterwards did not seem at all in a hurry to go. That was the largest number that we have yet had. There are people enough about us."

FROM CHISAMBA.

The work at this station is progressing hopefully. The rainy season had about ended, the gardens were doing well, and fruits and vegetables were abundant. The characteristic of the rainy season is a heavy shower every day, coming up quickly and lasting for twenty minutes or a half-hour, when the sun again appears and it is clear and bright.

Writing on February 15, Mr. Currie says:—

"Last Sunday fully 300 attended our morning service and gave very good attention. One of the grandest sights in this country and one instinct with the very best promises is the sight of these people coming every Sunday, listening to the truth, and then quietly returning to their villages talking as they go about the good words. No beer-drinking, no kandundu, nothing else but the preaching of Christ in this country produces such a sight.

"The attendance at our dispensary during the past month was 420. It will be somewhat larger this month. I wish we could make it a more efficient help. We propose to begin with a short service every day in the dispensary. We ought to have a fully qualified physician in charge.

"A certain chief living about a day's

journey from here has been to visit me three times since my return, and each time has brought a gift with him. He seems anxious to have me form a 'blood brotherhood' with him. In a mysterious way, and always in private, he inquires whether I love him sufficiently to cut myself with him as we do abroad. I tell him I do not understand exactly what he wants, but he declares I do, and urges me to think of the matter and to talk with my friends. He evidently has the idea of some binding covenant of friendship into which he wishes me to enter with him and seal by the letting of blood."

Mr. Fay reports from Kamundongo that the work at the Farm School is progressing well, and there is promise of such crops as will enable them to maintain their school with good numbers. There is a class of twelve persons preparing for baptism.

Mission to Austria.

NEW MOVEMENTS.

DR. CLARK writes from Prague:—

"In one of our newest out-stations connected with the Pilsen work we have just welcomed firstfruits, three earnest believing souls who are now experiencing much opposition and are in great need of sincere prayer to strengthen them.

"The rapid growth of the work in Pilsen has very naturally awakened some bitterness. This was recently manifest in the refusal of the authorities to grant permission for a *public* lecture on the Kralicka Bible. That same lecture was first delivered in our Y. M. C. A. at Prague and then later in a public hall which was secured for the purpose by the R. C. book publisher who is now bringing out a new edition of this Kralicka Bible in cheap half-penny parts. More than 600 listened with very marked attention to this lecture. In our Y. M. C. A. work we have never had so many lectures about the Bible as during the past winter.

"Two weeks ago I had the privilege of lecturing on 'The Bible as a Hero Unconquered and Unconquerable.' This

new friend of Bible work — the R. C. bookseller — was present and at once begged the privilege of publishing the lecture. Next week after delivering the same in Smichov I shall gladly yield to his request, inasmuch as many think it contains facts quite unknown to a large number in this land, and historical statements which may be a help to souls searching for truth. The annual meeting of our Y. M. C. A., last Monday, was one of the best I have ever seen. It was *only* six hours in duration. Besides the elections, reports, and so on, there were many short addresses, declamations, songs, with intervals for conversation and the social cup of coffee. Other associations were represented in this mother association of all similar work in Bohemia and Moravia. Last Sunday Mr. Porter was at Kladno and received three more members to that church. We are looking forward with interest to the annual conference of the churches which will be held as usual in May. Will not many join in prayer that this conference, where very important matters come up for discussion, may prove a valuable factor in the evangelization of this land of Huss?"

Foochow Mission.

GOOD TIDINGS FROM SHAO-WU.

MR. GARDNER writes most encouragingly of the outlook within their district. Three new men, two of them literary graduates of the first degree, have been received as regular students, so that now there are four men in training for the ministry. Mr. Gardner says: —

"These men have to be supported while they are studying. They are not like young men in America, with well-to-do families back of them. The great body of Chinese are poor. A large number of the literary graduates earn only enough to furnish themselves with the necessities of life. Hence, whether literary graduates or otherwise, when we receive such men to study, we must furnish that which while studying they cannot earn. So deeply had I felt the need of receiving

these well-qualified men to study theology that I had decided to receive some of them at least, and be responsible myself for their support, if no aid came from the home churches for this work.

"News has just reached us that we are cut down one half upon what we asked for helpers, students, schools, etc. We are disappointed. Of course we must do the best we can, and try to make up what we may of what we lack rather than to let the absolutely necessary work suffer. If we can have last year's surplus, with what we can do ourselves, we shall be able to tide over this year. We have cut off this and pared down that, cut salaries on some of the teachers, etc., and shall try to carry on the main work and provide for the students above mentioned.

"East Gate Station comprises Shao-wu city with all the surrounding villages. During the week I teach. On the Sabbath I take a native helper or a theological student and make preaching tours to these villages, taking the villages where there are Christians or inquirers by course, but not always in regular order. Some villages we visit two or three times a year, and others only once, according to circumstances. There are still a large number of villages in which there are no Christians, which I have never visited; just how many I have no means of knowing. We keep working into these new villages as we can. Last Sabbath I was invited to a village heretofore unvisited. Fifty or sixty or more gathered to hear the Word and listened very attentively. A few Sabbaths since I visited another such village where no foreigners had ever been and no service had ever been held. There also large numbers gathered to hear. It takes the whole day, sometimes from early morning until dark, to visit one of these villages, having to travel from three to twenty miles, and holding two services. At night one feels weary in body and mind.

"In the Boys' Boarding School under my care we have just had Christmas examinations. The boys did very well indeed, the boy taking first prize standing 100 in everything, and the one receiving

second prize, 97 1-2. In this school we have several fine young men who, we trust, under God, will make useful men in the near future of the mission.

“At this time there seems to be a large number of literary men in this field coming out for the Lord. Last communion Sabbath I baptized five men, two of whom were first-degree graduates. One of these two men may possibly be a candidate as theological student another year.

“There are also a number of literary men who are inquirers, but have not yet come out definitely. An interesting case is that of our Mr. Tan. His father, himself, and several of his brothers are all first-degree graduates. He is constantly urging

others to become Christians and unite with the church, even writing to a distance a letter of exhortation, but he himself holds back, not quite ready, or else a little afraid. At recent examinations of a literary man for church membership, another literary man, having no connection with us, volunteered testimony to the candidate's character and Christian conduct. These things show a remarkable undercurrent bearing the people away from their idols to accept of Christ as their Saviour and Lord.

“Here at Shao-wu the officers, civil and military, are very friendly towards us. They drop in often for a call. Thus we have a place among the people high and low. Doors are wide open for us.”

Notes from the Wide Field.

INDIA.

ROMAN CATHOLICS AND CASTE. — We find in *The Harvest Field* for April some extracts from the report of the Census Commissioner in reference to the attitude of the Roman Catholics in India toward native customs, and particularly in reference to caste. This government Census Commissioner affirms that investigations had brought to light the fact that “several Roman Christian communities have been met with which continue undisturbed in the rites and usages which had guided them in their pre-conversion existence. They still pay worship to the *kalasam* at marriages and festivals, call in the Brahman astrologer and *purohit*, use the Hindu religious marks, and conform to various other amenities, which have the advantage of minimizing friction in their daily intercourse with their Hindu fellow-caste brethren.” The secretary of the Roman Catholic mission at Mysore, Mr. Tabard, criticizes this statement of the Commissioner, but in a way which seems to us to confirm the statements made. He says frankly: “We tolerate caste and consider the caste as a social unit, as a standard of respectability, a code of good behavior and mutual moral supervision, as well as of mutual assistance. It answers the want of the people, it is the time-honored mold into which their ideas are cast.” But he denies that “they practise the rites and usages of the former faith.” To which the editor of *The Harvest Field* replies that the custom of worshipping the *kalasam* at marriages is far from being an innocent custom. “To the ordinary Hindu the caste mark is intimately connected with his faith, and the worship of the *kalasam*, which is a brass vessel filled with water having a cocoanut and leaves on the top of it, is regarded as the worship of Lakshmi, one of the Hindu goddesses.” It is an easy matter to speak of these customs and signs as not having any religious significance and as belonging to the national and social life of the people; but speaking of them as such does not make them such, and it is clear to all careful observers that the professed conversion to another faith where these signs of the old faith are allowed to remain, leaves the professed convert just where he was before.

METHODIST EPISCOPAL MISSIONS. — Bishop Thoburn, at the Conference held at Allahabad in February last, stated that during the past two years within the churches in

India under his superintendency the number of baptisms aggregated 37,000, so that, allowing for waste, the increase of the Christian community was about 30,000. He also gave the cheering testimony that the spiritual progress of the native churches, and particularly within the ministry, had kept pace with the numerical increase.

CHINA.

DEATH OF IMMANUEL OLESON. — Dr. Blodget, of Peking, reports the great loss sustained by the Swedish Mission in Northern Shansi in the death of the senior and leading member of the Swedish Mission. Mr. Oleson was the son of a very wealthy man, a member of the Swedish Parliament, and had received the degree of A. M. from the University of Upsala. His first purpose was to go to Africa, but subsequently Providence turned his steps to China, where he sought in a most self-denying way to place himself on a level with the Chinese, wearing their clothes, eating their food, living in their homes. Whether this mode of life had anything to do with unfitting him to resist attacks of disease we are not informed, but he died after only four years of service in China, having greatly endeared himself to the Chinese. Dr. Blodget says: "His early death is not only an irreparable loss to the forty Swedish missionaries whose leader he was, but to the forty who are soon to arrive, and to the missionary work at large."

THIBET.

MISS TAYLOR'S MISSION. — Miss Annie Taylor, of whose extraordinary journey into Thibet we gave some account in our February number, has organized her missionary party which is to attempt the conquest of this country for Christ. Over a dozen men and women have volunteered for this service, several of them Swedes, and they will settle first in Darjeeling, on the Indian border near to Thibet, where they will give themselves to the study of the language. The Moravians have already prepared a Thibetan dictionary and grammar, and the New Testament and a large part of the Old Testament have also been translated. It is also reported that in February last a trade convention was arranged by which British subjects would be allowed to settle at Yatung, in Thibet, after May 1.

AFRICA.

UGANDA. — The British government, after its prolonged deliberations and as the outcome of the investigations made by Sir Gerald Portal, has decided to take direct administration of affairs in Uganda. The British East Africa Company could not see sufficient promise of remuneration in its enterprise to warrant it in continuing its hold upon that interior kingdom. But Great Britain can afford to wait, and it has wisely decided not to abandon the country in which its rule had been practically begun. This decision seems to involve the speedy construction of a railway, at least for part of the distance, from the coast to Lake Victoria, an enterprise which will be a boon to myriads of people in the great continent. In this connection we give the tidings recently received that Kabbarega, king of Unyoro, has revolted from his allegiance to King Mwanga of Uganda, and in the conflict which has followed Kabbarega has been defeated. Kabbarega's attack was made against one of the chiefs who was a Protestant and who was placed in his position by Captain Lugard. Apparently the British Resident has interfered to maintain the official against whom this cruel and slave-trading king has directed his attack. The English Church Missionary Society has recently received tidings of the remarkable spiritual quickening among the Christian leaders and people in Mengo, the capital of Uganda. Three days of solemn meetings for consecration were followed by a very great blessing. Bishop Tucker of the Uganda Mission now calls for large and immediate reinforcements. Hitherto the mission has been solely conducted by men, for it has not been thought safe or suitable for women

to make the journey to or attempt to live in a region so unsettled. But now a call is made for Christian women who are brave and strong and who will for Christ's sake attempt this great enterprise in behalf of women in the heart of Africa.

Miscellany.

BIBLIOGRAPHICAL.

The Conversion of India from Pantænus to the Present Time. A.D. 193-1893. By George Smith, C.E., LL.D. New York, Chicago, and Toronto: F. H. Revell Co.

Whoever has read those standard biographies, prepared by Dr. Smith, of Carey, Duff, Wilson, and Henry Martyn, will need no assurance that a volume from his pen on the Conversion of India will be of remarkable interest and value. The basis of the volume was a course of lectures on the Graves Foundation, delivered by Dr. Smith in the Theological Seminary of New Brunswick, N. J. After a detailed account of the Greek attempt at converting India, covering the story of Pantænus and the Nestorian missionaries, Dr. Smith passes to the Roman attempt, from the time of Marco Polo to Francis Xavier. The rise and failure of the Dutch missionary enterprise in India is briefly described. The story of Great Britain's attempt is preceded by an account of what the British East India Company had accomplished in the way of preparation; then follows a chapter on the coöperation in missionary work by organizations in the United States. These accounts of missionary operations are not so detailed as are those of Sherring in his "History of Protestant Missions in India," but though brief the story is clearly and effectively told. Chapters VIII to X are of the greatest interest, describing the methods and results of Christian missions and the prospects for the future. We should like to give here the whole chapter which discusses the statistics of missionary work, showing the great rewards already secured by missionary enterprise. The statements are such as warrant the author's declaration that "every British Christian, and everyone who speaks the English language, has a solemn mission from God for

the conversion of India." As to the prospects for the future, Dr. Smith refers hopefully to the silent revolution which is going on throughout that mighty empire in which are to be found one fifth of the population of our globe. The following extract indicates the view taken: "The prospects of the conversion of India are brighter than the faith and the obedience of the church. Men who landed in India, as the writer did, forty years ago, and have watched the divine drama unroll its scenes, till the present hour; men like the great pioneers of the century, of whom Caldwell was the last—may record this as their least hopeful testimony: 'To be almost a convert is the highest point many well-disposed Hindus have reached at present. They are timidly waiting for a general movement which they will be able to join without personal risk; but the time may come any day when masses of them will become not only almost, but altogether, followers of Christ.' Yet looking up and abroad from the circumstances of the hour to the wide contrasts of a period of forty years, we have authoritatively stated results which make this seem rather the testimony of pessimism. We who began our Indian career in 1853, who witnessed the mutiny of 1857, took part in the reorganization of the administration in 1858-61, and rejoiced in the increase at that time of missionary efforts, would have pronounced it incredible that ten years before the end of the nineteenth century there would be more Christians than Sikhs in India, and that the rate of increase of native Christians in the martial races of the Punjab, Mohammedan and Hindu, would be three hundred per cent. every decade." Altogether this is an exceedingly rich volume, the work of an erudite scholar, of a philosophic historian, as well as a devout and evangelical Christian.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With devout thanksgivings for the good tidings received from Japan and from China (see pages 226 and 244) let special prayer be offered for these empires; that the native pastors and churches may be imbued with the spirit of our Lord and Master, Jesus Christ, and that the blessed revivals now in progress may extend throughout all our missions, so that this may be indeed a year of the right hand of the Most High.

ARRIVAL AT STATION.

March 22. At Kyōto, Mrs. Florence H. Learned.

ARRIVALS IN THE UNITED STATES.

May 15. At New York, Mrs. Mary E. Bissell and Miss Emily R. Bissell, of the Marathi Mission.

May 17. At Boston, via Tacoma, Miss Mary A. Holbrook, M.D., and Miss Cora A. Stone, of the Japan Mission.

DEATH.

April 9. At Constantinople, Mrs. Isabella S. (Bliss), wife of Rev. Henry O. Dwight, of the Western Turkey Mission. (See page 243.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The strategic importance of missions in the Levant. (Page 233.)
2. Christian work in Japan, with recent tidings. (Pages 240 and 226.)
3. The new station in East Central Africa. (Page 250.)
4. Items from West Central Africa. (Page 252.)
5. The work in the Gilbert Islands, Micronesia. (Page 248.)
6. A peculiar funeral in Japan. (Page 249.)
7. Good tidings from Shao-wu, China. (Page 254.)
8. Blessed revivals at Peking and Tung-cho. (Pages 244 to 246.)

Donations Received in April.

MAINE.

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| Andover, Cong. ch. and so. | 5 00 |
| Bangor, 1st Cong. ch. and so. | 49 40 |
| Cumberland Centre, Cong. ch. and so. | 31 00 |
| Deer Isle, 1st Cong. ch. and so. | 4 00 |
| Norridgewock, A friend, 10; "For Bread of Life," 5, | 15 00 |
| Portland, Wm. W. Mitchell, | 10 00 |
| So. Gardiner, Cong. ch. and so. | 5 06 |
| Warren, 2d Cong. ch. and so. | 5 90—125 36 |

NEW HAMPSHIRE.

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| Amherst, Cong. ch. and so. | 17 00 |
| Atkinson, Cong. ch. and so., to const., with other dona., JOHN B. MASON, H. M. | 51 28 |
| Bennington, Cong. ch. and so. | 7 20 |
| Chester, A friend, | 4 00 |
| Claremont, Cong. ch. and so. | 50 00 |
| Concord, South Cong. ch. and so. | 145 40 |
| Greenville, Cong. ch. and so. | 12 00 |
| Keene, 2d Cong. ch. and so. | 7 60 |
| Newport, Cong. ch. and so. | 90 15 |
| Rindge, Cong. ch. and so. | 13 75 |
| Stoddard, Cong. ch. and so. | 80 |
| Swanzey, Cong. ch. and so. | 22 00 |
| Webster, 1st Cong. ch. and so. | 35 38—456 56 |

VERMONT.

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| Hartford, Cong. ch. and so. | 23 52 |
| Jeffersonville, 2d Cong. ch. of Cambridge, | 5 50 |
| Montgomery Centre, A friend, | 1 00 |

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| Northfield, Cong. ch. and so. | 12 39 |
| So. Royalton, Cong. Sab. sch., for native preacher, Madura, | 10 00 |
| Waterbury, Cong. ch. and so. | 20 70 |
| Waterville, Cong. ch. and so. | 1 00 |
| West Randolph, Cong. ch. and so., to const., with other dona., Dea. AMOS BRADFORD TEWKSBURY, H. M. | 19 00—93 11 |

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| <i>Legacies.</i> — Burlington, Mrs. Charlotte B. Kellogg, by Rev. Edward Hawes, D.D. | 100 00 |
| | 193 11 |

MASSACHUSETTS.

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| Barre, Cong. ch. and so. | 114 16 |
| Beverly, Dane-st. ch. and so., m. c. | 11 11 |
| Boston, Shawmut ch., 316.50; Walnut-ave. ch., 125; Berkeley Temple, 105.23; Y. P. S. C. E. of Highland ch., Roxbury, for native preacher, China, 30; Eliot ch., Roxbury, A friend, 25; 2d church, Dorchester, 10; South Evan. ch., West Roxbury, m. c., 5.45; Eliot ch., Roxbury, 3.60; W., 200; A friend, 150; A friend, for preacher and Bible reader, 100; A friend, 50; H. A. P., 10; M., 10; Mrs. Moldauer, 2; Mrs. Bulger, 1.50, | 1,144 28 |
| Brookfield, Cong. ch. and so. | 13 99 |
| Cambridge, Prospect-st. ch. and Sab. sch. (through the Sab. sch.), to const. WILLIAM H. EMERSON and | |

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| Mrs. SARAH B. DODGE, H. M. (see also 200 acknowledged for the debt), | 200 00 |
| Cambridgeport, Pilgrim church, | 30 39 |
| Cochesett, Mrs. H. W. Leach, | 5 00 |
| Concord, Trinitarian Cong. ch. and so. | 50 |
| Cotuit, Union church, | 15 00 |
| Dedham, 1st Cong. ch. and so. | 133 90 |
| East Granville, Cong. ch. and so. | 12 10 |
| Easthampton, A friend of missions, | 1 00 |
| Fall River, Central Cong. ch. and so., 30.55; do., A member, 50; A friend, 10, | 90 55 |
| Framingham, Plymouth Cong. ch. and so. | 60 56 |
| Hinsdale, Cong. ch. and so. | 4 72 |
| Holbrook, Winthrop Cong. ch. and so. | 10 45 |
| Holland, Rev. Oscar Bissell, | 5 00 |
| Hyde Park, Clarendon Cong. ch. and so. | 4 55 |
| Littleton, Cong. ch. and so. | 12 00 |
| Longmeadow, Gent's Benev. Ass'n, | 8 51 |
| Marion, Dea. Dryer, | 2 00 |
| Melrose, Ortho. Cong. ch. and so. | 25 00 |
| Monson, Cong. ch. and so. | 20 00 |
| Newbury, 1st Cong. ch. and so. | 37 98 |
| Newburyport, North Cong. ch. and so., 20; Prospect-st. Cong. ch. and so., 9.40, | 29 40 |
| Newton, Eliot ch., toward salary Rev. Geo. M. Rowland, Japan, | 250 00 |
| Newton Centre, A. McKenzie, for India, | 25 00 |
| Northboro, Evan. Cong. ch. and so. | 25 05 |
| Northampton, Rev. Rufus S. Underwood, | 10 00 |
| Pepperell, Cong. ch. and so. | 13 26 |
| Pittsfield, 1st Cong. ch. and so., 125; South Cong. ch. and so., 47.52, | 172 52 |
| Plympton, Cong. ch. and so. | 3 00 |
| Reading, Cong. ch. and so. | 10 00 |
| So. Framingham, Grace Cong. ch. and so. | 293 52 |
| Somerville, Broadway Cong. ch. and so., to const. CHARLES F. SIMES, H. M., 100; Prospect Hill Cong. ch., 50.02, | 150 02 |
| So. Sudbury, Memorial Cong. ch. and so. | 45 00 |
| So. Weymouth, Young Men's Mission Band of Union Cong. ch. | 12 00 |
| Springfield, 1st ch., 75; South ch., 40; Hope ch., 36.04; Eastern-ave. ch., 1, | 152 04 |
| Taunton, Trinitarian Cong. ch. and so., to const. DAVID G. MILLER and CAROLINE B. PIERCE, H. M., | 223 24 |
| Townsend, Cong. ch. and so. | 10 67 |
| Waltham, Trin. Cong. ch. and so. | 10 10 |
| Wellesley Hills, "L." | 460 00 |
| West Medford, Cong. ch. and so. | 9 25 |
| West Somerville, Day-st. Cong. ch. and so. | 10 00 |
| West Yarmouth, Cong. ch. and so. | 4 50 |
| Winchester, 1st Cong. ch. and so. | 350 00 |
| Worcester, Pilgrim ch., 4.35; Y. P. S. C. E. of Union ch., toward support Dr. Scott, Ceylon, 100; Cent-a-day Band of do., 6, | 110 35 |
| —, A friend, | 10 00—4,351 67 |

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| <i>Legacies.</i> —Boston, Mrs. Mary A. Blood, by Joseph H. Curtis, Ex'r, | 5,000 00 |
| Greenfield, William B. Washburn, by W. N. Washburn and F. G. Fessenden, Ex'rs, | 497 34 |
| Medfield, Mary F. Ellis, by J. O. Yatman, Ex'r, | 3,000 00 |
| New Salem, Mrs. Eliza C. Ellis, by Dan'l Ballard, Ex'r, bal. (prev. paid 193.75), | 1,123 80 |
| Peabody, Mrs. Mary L. T. King, by Warren D. King, Ex'r, in part, | 231 33 |
| Wrentham, Jemima Hawes, by Samuel Warner, Ex'r, add'l, | 1,536 72 |
| Yarmouth, Mrs. Ellen B. Eldridge, by Robbins Battell and Robert C. Geer, Ex'rs, | 10,000 00—21,389 19 |

25,740 86

RHODE ISLAND.

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| Central Falls, Cong. ch. and so. | 34 50 |
| Chepocket, Cong. ch. and so. | 20 00 |
| Kingston, Cong. ch. and so. | 42 45 |
| Westerly, Cong. ch. and so. | 30 00—126 95 |

CONNECTICUT.

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| Bridgeport, 2d Cong. ch. and so., of which 47 toward support Rev. Willis P. Elwood, | 143 75 |
| Bristol, Cong. ch. and so. | 57 62 |
| East Haddam, A friend, | 3 00 |
| Easton, Cong. ch. and so. | 8 00 |
| East Woodstock, Cong. ch. and so. | 27 00 |
| Fairfield, Geo. Hoffman, | 5 00 |
| Glastonbury, 1st Cong. ch. and so., to const., with other dona., HERBERT G. RICHARDS, FREDERICK W. DEAN, and SAIDIE K. MILES, H. M., | 78 00 |
| Groton, Cong. ch. and so. | 28 80 |
| Hartford, Windsor-ave. Cong. ch. and so. | 17 86 |
| Huntington, Cong. ch. and so., toward outfit Willard L. Beard, for China, | 16 00 |
| Middleton, 1st Cong. ch. and so. | 92 47 |
| Millington, Cong. ch. and so. | 1 00 |
| New London, 1st Church of Christ, of which 70c. for China, | 119 68 |
| Northford, Cong. ch. and so. | 20 00 |
| No. Greenwich, Cong. ch. and so. | 6 00 |
| Old Saybrook, Cong. ch. and so. | 35 66 |
| Plainville, "H. A. F." | 5 00 |
| Redding, Cong. ch. and so. | 14 19 |
| Salisbury, Home Class, | 2 53 |
| Shelton, Cong. ch. and so. | 19 05 |
| Somersville, Cong. ch. and so. | 34 48 |
| West Stafford, Cong. ch. and so. | 5 50 |
| West Winsted, "G." | 5 00 |
| Woodbury, 1st Cong. ch. and so. | 17 64 |
| Woodstock, 1st Cong. ch. and so. | 17 50—780 75 |

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| <i>Legacies.</i> —Berlin, Harriet N. Wilcox, by William Bulkeley, Ex'r, avails and div'd of stock sold, | 970 00 |
| | 1,750 75 |

NEW YORK.

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| Binghamton, Mrs. Edward Taylor, | 10 00 |
| Brooklyn, East Cong. ch. | 43 86 |
| Busti, Eli Curtis, | 5 00 |
| Candor, E. A. Booth, | 25 00 |
| Clinton, Mrs. Geo. H. Eells, | 10 00 |
| Ellington, Cong. ch. | 14 35 |
| Howell's Depot, Cong. ch. | 8 40 |
| Lysander, Cong. ch. | 9 05 |
| Morristown, 1st Cong. ch. | 8 50 |
| New York, Soc. for Woman's Work, Broadway Tabernacle Church, for scholarship, Aintab College, 70; Henry C. Houghton, M.D., 10; E. L. Champlin, 5; JOHN RUSSELL WILDE, M.D., to const. himself H. M., 100, | 185 00 |
| Rochester, Geo. W. Davison, | 25 00 |
| Rome, Rev. Wm. B. Hammond, | 5 00 |
| West Groton, Cong. ch. and so. | 13 00 |
| West Winfield, Cong. ch. and so. | 24 34—386 50 |

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| <i>Legacies.</i> —Batavia, Mrs. Charlotte L. Barnes, by Henry F. Tarbox, Ex'r, | 1,034 43 |
| | 1,420 93 |

PENNSYLVANIA.

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| Meadville, Park-ave. Cong. ch. | 11 85 |
| Philadelphia, Park Cong. ch., 2.25; "Lancaster," 50; A friend, 30, | 82 25 |
| Reading, "O. S. D.," "Thank-offering," | 25 00 |
| Ridgway, 1st Cong. ch. | 58 25 |
| Roxboro, A friend, | 30 00 |
| Sewickley, Miss Lucy Bittinger, to const. Mrs. CATHERINE F. BITTINGER, H. M. | 100 00—307 35 |

NEW JERSEY.

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| Glen Ridge, Cong. ch. | 244 19 |
| Upper Montclair, Christian Union, Cong. ch. | 130 50—374 69 |

NORTH CAROLINA.

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| High Point, A. E. F., through W. M. U., A. E. Farrington, Treas. | 4 00 |
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FLORIDA.

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| Bellevue, Cong. ch. | 8 00 |
| Daytona, 1st Cong. ch. | 15 93 |
| Homosassa, Mrs. Lucy Colburn, | 1 00—24 93 |

MISSOURI.

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| Neosho, Cong. ch. | 12 30 |
| St. Joseph, Tabernacle Cong. ch. | 50 60 |
| St. Louis, Compton Hill Cong. ch. | 15 15—78 05 |

OHIO.

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| Bellevue, Y. P. S. C. E., for native preacher, Madura, | 14 00 |
| Brookfield, Cong. ch. | 2 00 |
| Cleveland, Pilgrim Cong. ch., 74-15; East Madison-ave. ch., 14, and Y. P. S. C. E. of do., 11, both toward salary Rev. J. P. Jones, 25, | 99 15 |
| Cortland, 1st Cong. ch. | 5 00 |
| Elyria, Cong. ch., toward salary Rev. J. P. Jones, | 70 00 |
| Findlay, Rev. Chauncy Murch, | 4 40 |
| Garrettsville, Cong. ch. | 26 00 |
| Geneva, Cong. ch. | 34 00 |
| Lodi, Cong. ch. | 16 41 |
| Lyme, Cong. ch. | 20 25 |
| Marysville, Cong. ch. | 17 70 |
| No. Ridgeville, Cong. ch., toward sup- port Rev. J. P. Jones, | 15 83 |
| Saybrook, First Cong. ch. | 23 70 |
| Toledo, 1st Cong. ch., toward salaries Rev. J. L. Barton and Mrs. M. M. Webster, | 275 00 |
| Windham, First Cong. ch. | 6 95—630 39 |

INDIANA.

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| Indianapolis, Mayflower Cong. ch. | 30 35 |
| Terre Haute, A friend, | 2 00—32 35 |

ILLINOIS.

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| Alton, Ch. of the Redeemer, | 114 06 |
| Beecher, Cong. ch. | 14 70 |
| Big Rock, Mrs. Mary Pierce, | 5 00 |
| Chicago, U. P. Cong. ch., m. c., 6, 24; Sardis, Welsh ch., 5; "F.," 100; Contents of Missy Box left by Mrs. John Satter, 1, 38, | 112 62 |
| Dover, George Wells, | 10 00 |
| Earlville, "J. A. D.," | 25 00 |
| Englewood, North Cong. ch. | 25 00 |
| Glen Ellyn, Cong. ch. | 17 50 |
| Greenville, Cong. ch. | 6 00 |
| Mont Clare, Cong. ch. | 6 55 |
| Naperville, Cong. ch. | 25 00 |
| No. Aurora, Union Cong. ch. | 2 50 |
| Ontario, Cong. ch. | 12 57 |
| Paxton, Cong. ch. | 76 63 |
| Princeton, Cong. ch. | 28 03 |
| Rosemond, 1st Cong. ch. | 34 74 |
| Sauemin, Mrs. Mary E. Knowlton, | 1 00 |
| Savanna, Fanny Olds, | 10 00 |
| Shabbona, Cong. ch., add'l, | 1 00 |
| Sterling, Cong. ch. | 36 13 |
| Toulon, Cong. ch. | 36 02 |
| Wayne, Cong. ch. | 5 70 |
| Wheaton, Rev. W. H. and Eliza W. Chandler, | 10 00 |
| White Willow, Lewis Sherrill, | 10 00—623 75 |

MICHIGAN.

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| Detroit, First Cong. ch. | 219 92 |
| Frankfort, Cong. ch. | 4 53 |
| Grand Haven, 1st Cong. ch. | 5 10 |
| Kalamazoo, 1st Cong. ch. | 70 10 |
| Middleville, Cong. ch. | 2 00 |

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| Owosso, In memory Rev. D. W. Shurts, | 3 00 |
| West Bay City, John Bourn, for the West Central Africa Mission, | 100 00 |
| —, A friend, of which 264 is for work at Kustendie, Bulgaria, to const. Rev. HOLDEN A. PUTNAM, Rev. GEO. S. BRADLEY, CHAS. B. STOWELL, Mrs. ELLEN C. STOW- ELL, JAMES S. ANTISDALE, H. M. | 425 00—829 65 |

WISCONSIN.

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| Beloit, 1st Cong. ch. | 99 29 |
| Clinton, Cong. ch. | 78 75 |
| Columbus, Olivet Cong. ch. | 32 65 |
| Eagle River, Cong. ch. | 30 00 |
| Evansville, Cong. ch. | 22 32 |
| Fond du Lac, Cong. ch. | 50 06 |
| Footville, Cong. ch. | 3 26 |
| La Crosse, A little girl, | 10 |
| Liberty, Ladies' Society, Cong. ch. | 1 47 |
| Milton, Cong. ch. | 8 32 |
| Milwaukee, Gd.-ave. Cong. ch. | 98 14 |
| Racine, A friend, | 10 00 |
| Whitewater, Cong. ch. | 8 00 |
| Union Grove, Cong. ch. | 20 00—462 36 |

IOWA.

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| Cass, Cong. ch. | 19 02 |
| Chester Centre, Cong. ch. | 11 45 |
| Des Moines, A friend, | 25 00 |
| Farmington, M. H. Cooley, | 2 00 |
| Grinnell, A friend, | 10 00 |
| Independence, New England Cong. ch. | 4 00 |
| Iowa Falls, Cong. ch. | 16 52 |
| Monticello, Henry D. Smith, to const., with other dona., Mrs. SARAH L. SEWARD, H. M. | 50 00 |
| Prairie City, Clarence P. Emery and wife, per J. H. Merrill, Trustee, | 8 56—146 55 |

MINNESOTA.

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| Ada, Cong. ch. | 9 82 |
| Minneapolis, Vine Cong. ch., 7-55; Fifth-ave. Cong. ch., 1, | 8 55 |
| Worthington, Union Cong. ch. | 3 62—21 99 |

KANSAS.

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| Hamilton, Mrs. Mary B. Scott, | 4 00 |
| Lawrence, Plymouth Cong. ch. | 35 90 |
| Louisville, Cong. ch. | 1 65 |
| Manhattan, 1st Cong. ch. | 27 56 |
| Russell, Cong. ch. | 2 57 |
| Wakefield, Cong. ch. | 20 27—91 95 |

NEBRASKA.

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| Clarks, Cong. ch. | 1 85 |
| Fairmont, Cong. ch. | 13 00 |
| Fremont, 1st Cong. ch. | 45 46 |
| Omaha, St. Mary's-ave. Cong. ch. | 8 05 |
| Stockham, H. Loos, | 1 00 |
| Syracuse, Cong. ch. | 7 53 |
| Waverly, Cong. ch. | 11 62—88 51 |

CALIFORNIA.

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| Corralitos, Class of '93, Pacific Theol. Seminary, for Chinese student at Tung-cho, | 12 60 |
| San Lorenzo, Union ch. | 5 25 |
| San Rafael, 1st Cong. ch. | 15 50 |
| Lincoln, Cong. ch. | 22 43 |
| Nordhoff, Cong. ch. | 13 60—69 38 |

COLORADO.

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| Denver, A friend, | 25 00 |
| Highland Lake, Cong. ch. | 6 50 |
| Pueblo, 1st Cong. ch. | 10 50 |
| Whitewater, 1st Cong. ch. | 2 30—44 30 |

WASHINGTON.

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| Bay Centre, A friend, | 1 00 |
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NORTH DAKOTA.

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| Dwight, Cong. ch. | 8 53 |
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SOUTH DAKOTA.

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| Ashton, Cong. ch. | 5 00 |
| Chamberlain, Cong. ch. | 7 60 |
| Columbia, United Cong. ch. | 14 75 |
| Spearsfish, Cong. ch. | 5 00 |
| Springfield, Cong. ch. | 3 00 |
| Wakonda, Cong. ch. | 6 25—41 60 |

FOREIGN LANDS AND MISSIONARY STATIONS.

| | |
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| Kalgan, China, Church of Christ, "For native agency at Kalgan," | 17 92 |
| Ruk, Micronesia, Rev. and Mrs. Alfred Snelling, | 30 00—47 92 |

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 10,621 73

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 3,000 00For Miss L. A. Day, 75 00—3,075 00
For arrears of 1893, acknowledged elsewhere as for the Debt, 4,000.

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, *Treasurer*.

To const. Miss MABEL WILLS, H. M. 100 00

MISSION SCHOOL ENTERPRISE.

| | |
|---|--------|
| NEW HAMPSHIRE.—Oxfordville, Y. P. S. C. E. | 5 00 |
| VERMONT.—Montpelier, Bethany Y. P. S. C. E., 10.63; Underhill, Y. P. S. C. E., 2.58, | 13 21 |
| MASSACHUSETTS.—Beverly, Washington-st. Sab. sch., 15; Boston, Y. P. S. C. E., Allston, for India, 30; Haydensville, Cong. Sab. sch., for Japanese student, 25; Lakeville, Y. P. S. C. E., 5; Leominster, Y. P. S. C. E., Two-cents-a-week Fund, 7.85; Marblehead, Cong. Sab. sch., Mr. Bell's Bible Class, for pupil, Marsh, 12.50; Milton, A friend, for village school in Madura, care Rev. W. P. Elwood, 45; Winchendon, Y. P. S. C. E. of North Cong. ch., 5, | 145 35 |
| CONNECTICUT.—Cromwell, Cong. Sab. sch., 77.75; Glastonbury, Cong. Sab. sch., for pupil in China, 25; Lebanon, Y. P. S. C. E. of 1st Cong. ch., 10; No. Guilford, Y. P. S. C. E., for pupil, No. China College, 25; Stamford, Y. P. S. C. E., 5; Torrington, Y. P. S. C. E., 1.40; Woodstock, Y. P. S. C. E. of 1st Cong. ch., 17.42, | 161 57 |
| NEW YORK.—Ellington, Cong. Sab. sch. 6.65; Greenway, Y. P. S. C. E., 10; No. Walton, Y. P. S. C. E., for Japan, 27.50; Port Chester, Y. P. S. C. E. of 1st Cong. ch., 10; Spring Valley, Y. P. S. C. E., for boy, Bardezag School, 25; Walton, 1st Cong. Sab. sch., 29.06, | 108 21 |
| TEXAS.—So. Palestine, Cong. Sab. sch. 4 00 | |
| OHIO.—Fredericksburg, Y. P. S. C. E., 10; Springfield, Y. P. S. C. E. of 1st Cong. ch., 4.28; St. Mary's, Y. P. S. C. E., 2.50, | 16 78 |
| IOWA.—College Springs, Y. P. S. C. E. of 1st Cong. ch., 5; Shenandoah, Cong. Sab. sch., 2.10; Sioux City, Y. P. S. C. E., 5, | 12 16 |
| ILLINOIS.—Glen Ellyn, Cong. Sab. sch., 10; do., Y. P. S. C. E., 7; do., Junior do., 3.85; Gridley, Y. P. S. C. E., 4.13; Highland, Y. P. S. C. E., 3.25; Maplewood, Y. P. S. | |

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| C. E. of Grace Cong. ch., 3.65; Mendon, Y. P. S. C. E., 12.50; Toulon, Cong. Sab. sch., 17.07, | 66 45 |
| MICHIGAN.—Detroit, Y. P. S. C. E. of 1st Cong. ch., for Turkey, 4; Eaton Rapids, Cong. Sab. sch., 4.80; Grand Haven, Y. P. S. C. E. of 1st Cong. ch., 3.88; Wayne, Y. P. S. C. E., 5, | 17 68 |
| MINNESOTA.—Ada, Cong. Sab. sch., 1.76; Freeborn, Cong. Sab. sch., 55c.; St. Charles, Cong. Sab. sch., 5, | 7 31 |
| WISCONSIN.—Brodhead, Cong. Sab. sch., 2; Clinton, Cong. Sab. sch., 4.33, | 6 33 |
| NEBRASKA.—Dustin, Y. P. S. C. E., 4; Fairmont, Cong. Sab. sch., 2, | 6 00 |
| KANSAS.—Lawrence, Plymouth Sab. sch., 35 17 | |
| WASHINGTON.—Mima, "The Children," 4 00 | |
| NO. DAKOTA.—Valley City, Y. P. S. C. E., 35 | |
| UTAH.—Salt Lake City, Utah Baby Band, | 5 00 |
| | 614 57 |

CHILDREN'S "MORNING STAR" MISSION.

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| MAINE.—Bangor, Junior C. E. S. of Hammond-st. ch. | 10 00 |
| VERMONT.—Northfield, Cong. Sab. sch. | 5 00 |
| CONNECTICUT.—Branford, 1st Cong. Sab. sch., 5; Thomaston, Miss Vera Sharp, for the <i>Hiram Bingham</i> , do., do., Miss Genevieve Sharp, for do., 2.50, | 10 00 |
| NEW YORK.—Brooklyn, Puritan Cong. Sab. sch., for the <i>Morning Star</i> , 20; Clinton, Freddie N. Eells, 3, | 23 00 |
| OHIO.—Austinburg, Cong. Sab. sch., for the <i>Morning Star</i> , | 10 00 |
| ILLINOIS.—Plainfield, Cong. Sab. sch. | 8 70 |
| CALIFORNIA.—Lincoln, Junior C. E. S. | 5 30 |
| | 72 00 |

FOR SUPPORT OF YOUNG MISSIONARIES.

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|---|--------|
| MISSOURI.—St. Joseph, Y. P. S. C. E. of Tabernacle Cong. ch. | 12 50 |
| ILLINOIS.—Downer's Grove, Y. P. S. C. E., 16.55; Lawn Ridge, Y. P. S. C. E., 5; Maywood, do., 10; Wheaton, do. of 1st Cong. ch., 5, | 36 55 |
| WISCONSIN.—Genoa Junction, Y. P. S. C. E., 3.75; Green Bay, do., 25; Whitewater, do., 6.25, | 35 00 |
| MINNESOTA.—Mantorville, Y. P. S. C. E. | 5 50 |
| KANSAS.—Chapman, Y. P. S. C. E. | 6 25 |
| SO. DAKOTA.—Redfield, Y. P. S. C. E. | 12 50 |
| | 108 30 |

CONTRIBUTIONS FOR THE DEBT.

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| NEW HAMPSHIRE.—Nashua, "M. E. E." | 1 00 |
| MASSACHUSETTS.—Cambridge, Prospect-st. church and Sunday-school (through the Sunday-school), to const. JOSEPH F. HILTON and JOSEPH BEACH, H.M. (see also 200 acknowledged with regular donas.), 200; Chesterfield, "Hampshire," "Special," 25, | 225 00 |
| CONNECTICUT.—Danbury, Junior Y. P. S. C. E., 3.80; Fairfield, "Thank-offering," 3; New Haven, "M. B. S.," 10, | 16 80 |
| SO. DAKOTA.—Oahe, Miss M. M. Lickorish, 5 00 | |

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.For arrears of 1893, in part, 4,000 00
4,247 80

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Andover, Rev. F. V. Norcross, for famine relief, Erzroom District, 5; Cumberland Centre, A friend, for do., 1; Norridgewock, A friend, for do., 5; do., A

friend, for do., 5; Portland, "St. Matthew 6:3," for do., 5,
NEW HAMPSHIRE.—Exeter, J. T. Rea, for famine relief, Erzroom District, 5; do., 21 00

- W. and G., for do., 2; Franchestown, Cong. ch., for do., 5; Kingston, A friend, for do., 5; Lisbon, Three friends, for do., 200; Lyme, Cong. ch., for do., 5; Newmarket, Thomas H. Wiswall, for do., 5; Piermont, Mrs. W. A. C. Converse, for do., 5; West Concord, Mary C. Rowell, for do., 5,
- 237 00
- VERMONT.—Bellows Falls, Nelson W. Dawes, for famine relief, Erzroom District, 5; Brattleboro, S., for do., 5; Northfield, Friends, for work of Rev. A. W. Clark, Prague, 4.50; Roxbury, "Pity" for famine relief, Erzroom District, 2.05; West Brattleboro, Mrs. Lydia B. Grout, for do., 2,
- 18 55
- MASSACHUSETTS.—Abington, Nellie A. Childs, for famine relief, Erzroom District, 2; Agawam, Cong. Sab. sch., for educa. J. Stephen, Jaffa College, 35; Andover, A friend, for famine relief, Erzroom District, 2; Auburndale, A friend, 10, for do., do.; A sympathizer, for do., 5; do., Extra-cent-a-day Band, for organ, Fochow 30; Boston, Sab. sch. of 2d ch., Dorchester, for Solomon, 60; Harvard ch., Dorchester, for pupil, 18; A friend, for famine relief, Erzroom District, 500; A friend, for do., 400; Rev. E. J. K. Alden, D.D., for do., 100; K. H. Basmajian, for Miss Farnham, 12; Miss Thompson, for native helper 10; A friend, for famine relief, 5; A friend, for do., 5; A friend, for do., 4; A friend, for do., 2; A friend, for do., 2; N., for do., 25c.; Bradford, Y. P. S. C. E. of 1st Church of Christ, for pupils care of Rev. R. A. Hume, 9; Brookline, Miss A. F. Belcher, for famine relief, Erzroom District, 5; Concord, C. Rouillard, for do., 10; Dedham, Miss M. C. Burgess, for do., 50; Fall River, A friend, for do., 2; Freetown, Assonet C. E. S., for boy in High School and girl in Girls' School care of Rev. G. H. Krikorian, 10; Holyoke, I'll Try Mission Band of 2d Cong. ch., for two scholarships care Rev. G. H. Krikorian, 10; Hubbardston, Church-member, for famine relief, Erzroom District, 5; Lowell, Ernest G. Buttrick, for do., 1; Newburyport, Belleville Cong. Sab. sch., for the Doshisha, 50; Newton, A friend, for famine relief, Erzroom District, 2; Newton Centre, Extra-cent-a-day Band of 1st ch., for use Rev. A. W. Clark, 45; Newton Highlands, Mrs. Eben Cutler, for famine relief, Erzroom District, 5; Northampton, A friend, for do., 10; No. Brookfield, A few friends, for do., 11; So. Framingham, Grace Cong. ch., for do., 100; South Hanson, A friend, for do., 50c.; So. Walpole, "Missionary" for do., 2; Sunderland, M. G., for do., 1; Ward Hill, 1st ch. of Christ, for work in Turkey, care Mrs. E. D. Marden, 7; Ware, E. R., for famine relief, Erzroom District, 2; Westfield, Mrs. J. A. B. Greenough, for benevolent work in Turkey, care Rev. L. S. Crawford, 20; do., do., for organ for Yozgat, 25; Worcester, Mrs. G. Henry Whitcomb, for famine relief, Erzroom District, 10; do., Henry Lovell, for do., 5; do., Miss H. E. Lamb's Class, Plymouth Sab. sch., for girl in school care Mrs. W. O. Ballantine, 10; —, A friend, for medical catechist, care Rev. R. Winsor, Sirir, India, 60,
- 1,669 75
- CONNECTICUT.—Abington, Y. P. S. C. E., for Daté, Okayama, 10; East Windsor, Y. P. S. C. E., for pupil, Madura, care Rev. J. C. Perkins, 7.50; do., 1st Cong. ch., toward High School Building, Sivas, 25; Hartford, Chas. B. Smith, 10; Mary A. Smith, 10; both for famine relief, Erzroom District; Madison, Cong. ch., by Miss Lucy S. Scranton, for scholarship in Bardeazg High School, care Rev. R. Chambers, 25; New London, 1st ch., for famine relief, Erzroom District, 37; Norwich, Broadway Cong. Sab. sch., for use of Rev. J. E. Tracy, Madura, 30; Plainville, Friends, for famine relief, Erzroom District, 3; West Cornwall, Three friends, for do., 3,
- NEW YORK.—Auburn, Prof. T. W. Hopkins, for famine relief, Erzroom District, 12; do., A student, for do., 1; Brooklyn, Anne P. Drown, for do., 2; do., Lee-ave. Cong. ch., for work of Dr. F. D. Shepard, Aintab, Turkey, 10.31; do., Central Cong. Sab. sch., for Bible readers, Madura, 36; Brooklyn and Millington, Penny Aid Soc., for personal use of Mrs. Otis Cary, Japan, 20.40; East Bloomfield, Frederic Munson, for famine relief, Erzroom District, 50; Elmira, A friend, for do., 5; Jamestown, Mr. and Mrs. Geo. C. Kidder, 2; Miss C. O. Van Duzee, 2, for do.; Mexico, A friend, for do., 25c.; New York, Broadway Tabernacle, A. D. F. Hamlin, for work in Marash, 5; do., Y. La. Soc. of Broadway Tabernacle, for school at Oodooville, 10; do., Chas. M. Earle, for famine relief, Erzroom District, 10; do., Mrs. M. E. Mead, for do., 5; do., Z. Stiles Ely, for do., 25; New Rochelle, Miss E. Moulton, toward support two children, care Mrs. C. E. Farnsworth, W. Turkey, 5,
- 200 96
- NEW JERSEY.—Bloomfield, Peter Carter, for Boys' School, care Rev. W. A. Farnsworth, D.D., 50; E. Orange, Trinity Cong. ch., Mrs. F. W. Baldwin, for use of Miss E. M. Stone, 10,
- 60 00
- PENNSYLVANIA.—Erie, A friend, for famine relief, Erzroom District, 5; Philadelphia, S. G. S., for do., 1; do., E. S. F., for do., 10; Pittsburgh, W. R. Murphy, of 1st Presb. ch., for do., 50,
- 66 00
- DISTRICT OF COLUMBIA.—Washington, Rev. William G. Marts, for famine relief, Erzroom District,
- 2 00
- NORTH CAROLINA.—Newbern, Mrs. N. H. Seymour, for famine relief, Erzroom District,
- 10 00
- SOUTH CAROLINA.—Aiken, Mrs. J. A. Palmer, for famine relief, Erzroom District,
- 5 00
- FLORIDA.—Macclenny, A. A. Stevens, for famine relief, Erzroom District, 2; St. Augustine, William Gill, for do., 10,
- 12 00
- TENNESSEE.—Knoxville, Y. P. S. C. E. of Pilgrim Cong. ch., for native preacher, Madura, 12.50; Nashville, Fisk University Y. P. S. C. E., for use Miss Nancy Jones, Africa, 10; do., do., for use Miss R. M. Kinney, Micronesia, 8; do., do., for use Miss M. A. C. Ely, Turkey, 8,
- 38 50
- INDIANA.—Madison, A friend, for famine relief, Erzroom District,
- 25 00
- MISSOURI.—Kansas City, Seven children, for scholarship Polycarpus Longmedes, Anatolia College, 14; Springfield, Mrs. S. Rogers, for famine relief, Erzroom District, 1,
- 15 00
- OHIO.—Cleveland, Doan Tabernacle Sab. sch., for Okayama Orphanage, 25; do., Louis Carruth, for famine relief, Erzroom District, 5; Ironton, W. F. Willson, for do., 3; Oberlin, Mrs. E. B. Clark, 5; Mrs. L. G. B. Hills, 5 for do.; do., Mrs. Jane A. Penfield, for do., 2; Toledo, Washington-St. Cong. Sab. sch., for Sundra Girls' School, Ahmednagar, 25; Wooster, Horatio W. Brown, for famine relief, Erzroom District, 5,
- 75 00
- ILLINOIS.—Batavia, Cong. ch., for famine relief, Erzroom District, 5; Chicago, Harold Chandler and Daisy Robbins, 1; W. P. Ketcham, 1; both for famine relief, Erzroom District; do., Miss Stearns, for do., 5; do., Mary A. Roberts, for do., 10; do., Chicago-ave. ch., for use of Miss Nellie N. Russell, 25; do., David Fales, for Malatia Chapel or other object, care Miss C. E. Bush, 100; Polo, Sab. sch. of Ind. Pres. ch., for work of Rev. C. F. Gates, 30; Princeton, M. J. Morrison, 2; Johnnie Halstead and Forest Rogers, 25c., for famine relief, Erzroom District,
- 179 25
- MICHIGAN.—Ann Arbor, Rev. Martin L. D'Ooge, for famine relief, Erzroom District, 5; and for work in Skaltitz, care Rev. A. W. Clark, 5; Grand Rapids, A friend, for work of Rev. L. O. Lee, 20; Jackson, Y. P. S. C. E. of 1st Cong. ch., for special needs, care of Rev. F. E. Jeffery, 25; Petoskey,

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| Mrs. M. E. Duncan, for famine relief, Erzroom District, 5; Whittaker, A. C. Childs, for do., 3, | |
| WISCONSIN. — Boscobel, Rev. E. W. Jeanney, for church building, Philippopolis, 2.50; Delavan, A friend, for famine relief, Erzroom District, 1; La Crosse, Mrs. A. S. Peregrine, for Worda, care of Mrs. A. N. Andrus, 10; Wauwatosa, A lady, for Manual Labor School, Samokov, 5, | |
| IOWA. — Cedar Falls, Y. P. S. C. E., for student Anatolia College, 15; Garner, Rev. Carl Hess, for famine relief, Erzroom District, 5; Newton, Gulielma Zollinger, for do., 2; Osceola, Miss Jennie M. Baird, for do., 3; Toledo, Leander Clark, for do., 100, | 63 00 |
| MINNESOTA. — Luverne, Mrs. G. B. Huntington, for famine relief, Erzroom District, 5; Minneapolis, Mrs. Frank E. Perkins, for work of Miss M. A. King, 6; do., C. M. Bassett, for famine sufferers, Erzroom District, 5; do., Plymouth Cong. Sab. sch., for work of Mrs. D. M. B. Thom., 31.80; Northfield, Junior C. E. S., 6.50, and F. E. Lurton and others, 7.80, for educa. Minas D. Minasian, | 18 50 |
| KANSAS. — Axtell, Lura Conable, for famine relief, Erzroom District, | |
| NEBRASKA. — Indianola, Thomas Duncan, for famine relief, Erzroom District, 1; Santee Agency, Maud Ira, for do., 4, | 125 00 |
| CALIFORNIA. — Los Angeles, Mrs. Edward Hildreth, for famine relief, Erzroom District, 50; Oakland, Classes in First Cong. Sab. sch., for Kindergarten Training School, Japan, 76.90; Perris, Woman's Mis. Soc., for girl, Miss Denton's school, Japan, 5; Riverside, Sab. sch. of 1st Cong. ch., toward pulpit for church at Adana, 7.10; San Rafael, 1st Cong ch., Rev. W. P. Hardy, for support of B. James, native preacher, Madura, 25, | 62 19 |
| COLORADO. — Denver, H. Enfiagian, for famine relief, Erzroom District, | 4 00 |
| SOUTH DAKOTA. — Spearfish, Mrs. R. A. Richardson, for famine relief, Erzroom District, | 5 00 |
| WYOMING. — Buffalo, Rev. Samuel Weyler, for famine relief, Erzroom District, | 5 00 |
| ARIZONA. — Nogales, Children of Rev. J. H. Heald, for famine relief, Erzroom District, | 1 50 |
| CANADA. — Barrie, Friends, for famine relief, Erzroom District, 8; Dalston, Miss J. Y. Gardner, for do., 7; Danville, Rev. J. G. Sanderson, for do., 3; Dromore, Alex. Taylor, for do., 5; Lenoxtville, H. Speid, for do., 5; Martintown, Mrs. A. C. McArthur, for do., 1; Montreal, Geo. C. Wells, for do., 2; St. Louis de Gonzague, M. Cumming, for do., 2; Sarnia, Friends, by Miss Mary McLagan, for do., 21; West Flamboro, William E. Lewis, for do., 1, | 55 00 |
| MICRONESIA. — Kusaie, Edward and Frank Pease, for Okayama Orphan Asylum, 7; do., Scholars, Marshall Island Training School, for Marshall Island Book Fund, 26.80, | 33 80 |
| For repairs on Girls' School Building, Kusaie, | 129 50 |
| For support of Miss Benedict, | 120 00 |
| For work of Miss Emily C. Wheeler, | 10 00 |
| For Okatsee Nunohiro, Girls' School, Okayama, | 15 00 |
| For work of Miss Catherine H. Barbour, | 15 00—1,946 50 |
| From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. | |
| Mrs. J. B. Leake, Chicago, Illinois, | |
| <i>Treasurer.</i> | |
| For housekeeping, Misses Gage and King, | 150 00 |
| For rebuilding wall, Hadjin, | 100 00 |
| For Miss Perkins's Bible-women, | 60 00 |
| For Bible readers, Marsovan, | 110 00 |
| For Bible readers, Smyrna, | 120 00 |
| For Bible readers, Broosa, | 110 00 |
| For grant for Miss Meyer, | 120 00—770 00 |
| From THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS. | |
| Mrs. Ella F. M. Williams, Montreal, Canada, | |
| <i>Treasurer.</i> | |
| For famine relief, Erzroom District, | 24 00 |
| For use of Rev. F. W. Macallum, | 22 00 |
| For use of Rev. W. T. Currie, | 13 00—39 00 |
| FOR NORTH CHINA COLLEGE, TUNG-CHO. | |
| NEW HAMPSHIRE. — Nashua, Young Ladies' Mission Circle of Pilgrim ch. | 2 50 |
| MASSACHUSETTS. — Boston, Sab. sch. of Highland ch., Roxbury, 16.55; Extra-cent-a-day Band of do., for do., 8.45; Y. P. S. C. E. of Union ch., for do., 5; Friends, 5; Self-denial, 5; Margaret Risk, 1; A little boy, 100; Braintree, 1st Cong. Sab. sch., 10; Groton, A helper, 25; Hamilton, E. M. Knowlton, 1; Hatfield, Reuben F. Wells, 5; Newton, Friends, 5; Newton Centre, Professor Rush Rhees, 10; do., A friend, 25; No. Beverly, Mrs. Porter Brown, 1; Saugus, A friend, 10; Watertown, Cong. ch., 10; Westhampton, Harriet F. Clapp, 50, | 193 10 |
| RHODE ISLAND. — Providence, "Ministering Children" of Central ch. | 50 00 |
| CONNECTICUT. — Colchester, Cong. Sab. sch., 10; do., Y. P. S. C. E., 15; Danielsonville, Westfield Cong. Sab. sch., 10, | 35 00 |
| NEW YORK. — Clinton, Mrs. George H. Eells, 1; Sing Sing, Hearts and Hands for Jesus' Mission Band, 2.25, | 3 25 |
| PENNSYLVANIA. — Germantown, Mrs. Ira Beard, | 5 00 |
| MICHIGAN. — Copper Co., Friends, 10; Detroit, Mrs. L. E. Ives, 5, | 15 00 |
| WISCONSIN. — Hayward, Y. P. S. C. E. | 27 00 |
| MICRONESIA. — Kusaie, Scholars, Marshall Island Training School, | 15 00 |
| From WOMAN'S BOARD OF MISSIONS. | |
| Miss Ellen Carruth, Boston, | |
| <i>Treasurer,</i> | 4 00—349 85 |
| Previously received and acknowledged since September 1, 1893, | 890 95 |
| Received in April, as above, | 349 85 |
| Total receipts for the College, | 1,240 80 |
| | 6,482 85 |
| Donations received in April, | 35,572 40 |
| Legacies " " " | 23,493 62 |
| | 59,066 02 |
| Total from September 1, 1893, to April 30, 1894: Donations, \$336,423.20; Legacies, \$104,963.75 = \$441,386.95. | |

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Ellen Carruth, Boston, *Treasurer.*

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| For additional salary of teacher at Amanzimtote, | 75 00 |
| For desks, Girls' School, Ahmednagar, 150 00 | |
| For salary Miss Annie Graham, Ahmednagar, | 192 00 |
| For work of Mrs. Sarah Bell Sanders, | 10 00 |
| For pupils, care Miss M. E. Sheldon, | 70 00 |
| For use of Rev. R. M. Cole, | 20 00 |
| For use of Mrs. Mary T. Noyes, | 10 00 |
| For completion of Girls' School Building, Marsovan, | 880 00 |
| For painting, lumber, etc., for Girls' School, Kusaie, | 150 00 |
| For addition to regular appropriation for Kusaie, | 100 00 |

FOR YOUNG PEOPLE.

STORIES FROM GALATIA.

BY REV. G. H. KRIKORIAN, PASTOR AT YOZGAT, WESTERN TURKEY.

READERS of the Bible can easily locate Yozgat, for it is only fifteen miles from Tavium, the ancient capital of Galatia, which Paul visited during his second and third missionary journeys. Yozgat is the modern metropolis and Galatia is now a Turkish province, consequently both the people and their condition have very much changed. We work for the restoration of Galatia to Christ. It will interest the young people to read a "modern epistle from Galatia." As our pictures will indicate, I am going to write you about our mission schools. Beginning with the youngest I will illustrate the Christian influence of these institutions.

In the kindergarten group opposite, "our little child leader" sits on the front row, the third child, counting from the right. She holds a doll in her hand. She was hardly three years of age when she stood up in a Sabbath-school concert and recited from the eleventh chapter of Isaiah: "De wolf, young lion shall lie down with the lamb, an' the leopard with the kid. The lion and the calf will eat together." When she came to the last clause it was the climax, as, pointing her little finger up, she cried out: "An' a little child shall lead 'em."

One of our boys, Digran, was converted while he was seven years old and he desired to join our church. Though the evidence of his faith and love to Jesus was manifest, the committee thought it best to defer his request on the ground that he was yet a child. Digran renewed his application at every occasion of communion, but was rejected on the same ground. He was so kept back for two years, when his father made the following complaint of him: "We are tired of Digran; he worries us to death!" "What is the matter? Is he doing something wicked?" "No," said the father; "we can bring no accusation against him—he is my best child; though youngest he is the most pious. He repeats every point of your sermons to us, attends regularly the church prayer-meetings. He often leads our family prayers."

"What, then, is your complaint about him?" "He wants to join the church again, and he is so young, and we can't restrain him any longer." "Why do you wish to restrain him? 'Suffer little children to come unto me, and forbid them not,' is the Master's invitation; let him come." And he came and is now a member of our church. He is nine years old. Since my departure from home, Digran has taken upon himself to write me a letter, in which he says: "My dear pastor, it is a great sacrifice you are doing in leaving your home and beloved Yozgat to sojourn in a strange land for our good. I am praying for you that the Lord may give you strength and abundant success."

OUR JUNIOR SOCIETY AND ITS MISSIONARY OBJECT.

Through our Girls' School we are not only meeting some from the best ranks, but also in a great measure winning them to Christ. The idea of a Junior Society



THE KINDERGARTEN IN YOZGAT, GALATIA.

was not clear to me until the following interesting incident brought it to me. In connection with our High School a "home for peasant boys" has been established for the purpose of educating poor farmer boys who have no other way of

getting a higher education. Indeed very few can gain a knowledge of reading and writing, most of the towns having no school of any description. This most neglected region of Galatia covers a territory nearly as large as the whole of New England. Our next cut represents a group of these peasant boys, each coming from a different town. Their parents being extremely poor I cannot get from them what is needed for their expenses except that each one agrees to bring us three large sacks of flour, from 95 to 100 pounds in weight, six bushels of cracked wheat, cheese, molasses, etc. Besides, each boy brings a goat in the spring with her little kid, so that he is not only supplied with as much milk as he wants, but also the kid takes his homesickness away. We send the goats to their homes in winter. What we get from their fathers in different forms helps their board a good deal. For tuition and other necessities a scholarship of \$15 a year is fixed. Many Christian Endeavor Societies owe their active interest in missions to the fact that they have been induced to support one of these peasant boys, who writes to them letters occasionally. Our young friends will be the more interested in them in knowing the fact that it was through these poor boys that the idea of a Junior Society first suggested itself to us.

One day I was attracted by some singing. Going near the room whence the sound came and listening at the door I found that it was these peasant boys. They sang a great deal, then different ones prayed and spoke. They were evidently having a meeting by themselves very like the Christian Endeavor Society. One day calling them to my side I inquired:—

“My boys, what are you doing there in that little room on Friday evenings?”

“Why, pastor, we have a society,” they responded.

“What society have you? Are you not members of the C. E. Society?”

“Yes, pastor; but we have an idea.”

“What is your idea? Explain it to me.”

“Well, you know that we have been poor farmers’ boys, and having not the privilege of these city boys to attend school when we were younger, we find it difficult to keep our pledges, so we thought to have a separate meeting by ourselves. Don’t you think, pastor, this would better prepare us for the other society?” They had of themselves grasped the idea of a Junior Society and I had to organize them accordingly. So they continued their meetings separately and it has really prepared them better for the Senior Society work until they have become the main force in it.

Being encouraged by my approval of their society the boys next revealed to me another fact, which seems to be the secret of success of all true Christian Endeavor Societies. It is its very spirit and life. “We have another object in our society,” they added. “What is it?” “We are trying to do some missionary work.” I was somewhat astonished with the idea on account of their poverty. “You are poor and dependent and your parents are not even able to pay enough for your board.”

“Please, pastor, do not be angry with us,” said they; “we have already raised two hundred piastres” (nearly \$10). When asked to proceed they explained to me how each member pledged ten paras a week. This is about one and one-quarter cents, but to them it is equal to ten cents in value, and much harder to get

than for an ordinary child in this country, but they had the will which made the way. Each had an interesting way of securing his missionary money. One carried water to some person in large earthen jugs from a fountain about a quarter



GROUP OF PEASANT BOYS IN THE YOZGAT HIGH SCHOOL.

of a mile distant. Another mended old books and notebooks. Some saved from their paper and ink money, even. They have no "candy money" given to them. For such a luxury as candy they only have once in the whole year, on the New Year's day. So they all got together their paras and it made \$10.

"What will you do with your money?" I asked, being much interested in their stories. "We wanted to have a missionary object to work for, and think that the most appropriate for us would be to help to educate another peasant boy who has no means to help himself. As the Lord has enabled us to enjoy these privileges in your school, we thought we would show our gratitude to God and thanks to you in this manner." Was not this a beautiful Christian spirit?

In our last picture four young men appear as they are receiving diplomas from



THE GRADUATING CLASS OF 1893.

the hands of their teacher, Professor Gullian. They finished the preparatory course in 1893. Two in the back row have gone to college; the other two are teaching; one on the right is from the city and is assisting in the Boys' School; the other is a peasant boy and is teaching in his own village.

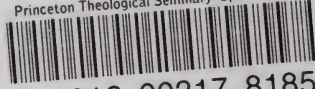
So you see the design and something of the fruitage of our mission schools in Galatia to-day. Will you not pray for these boys and girls who are in our schools that they may become blessings to their country?

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